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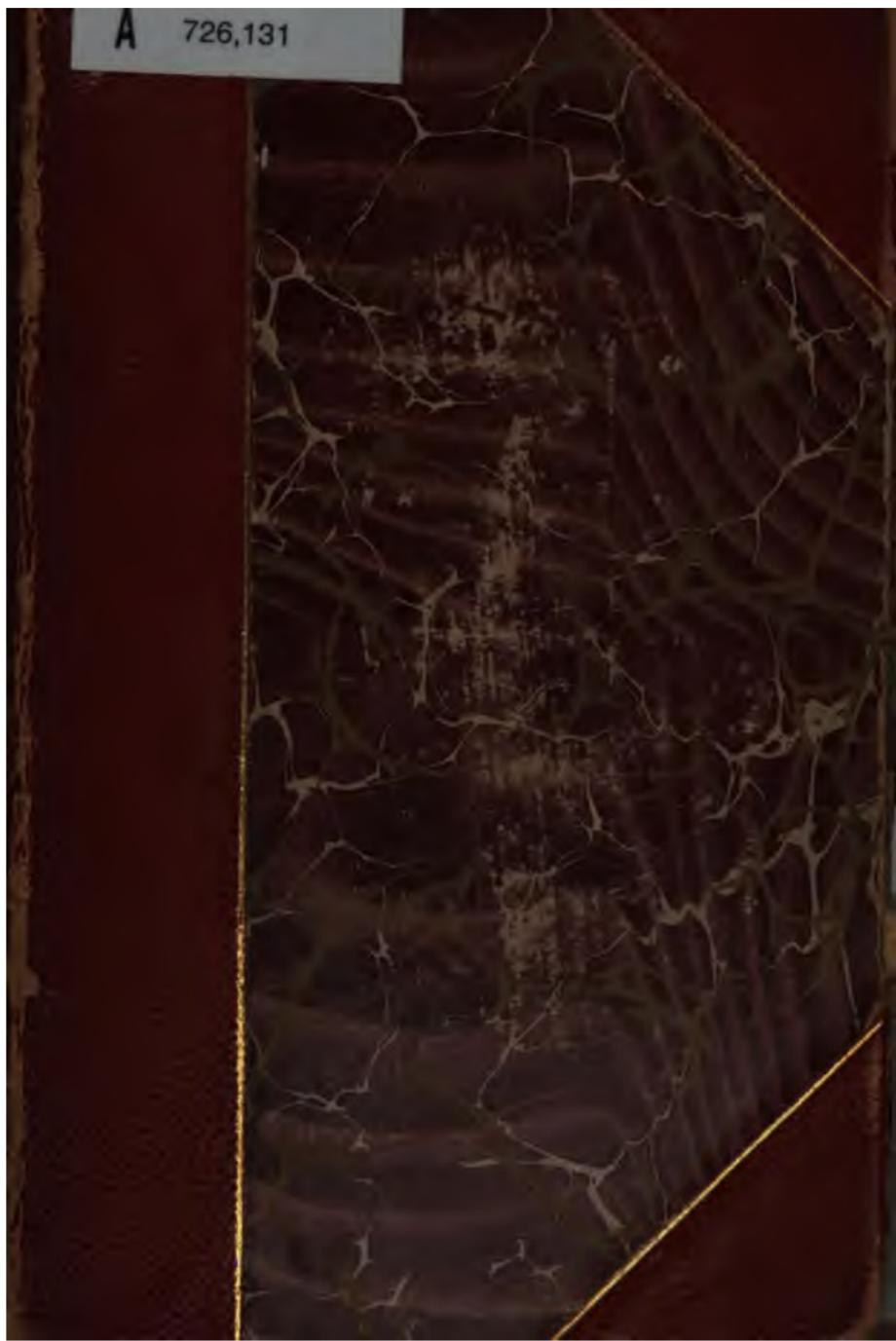
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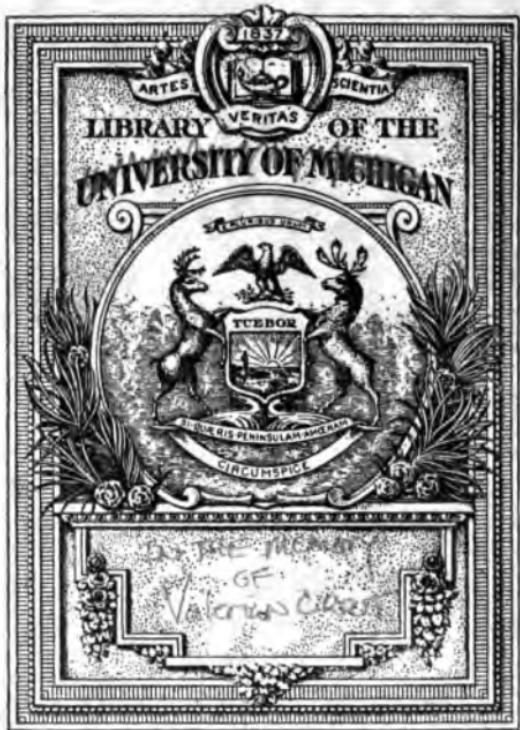
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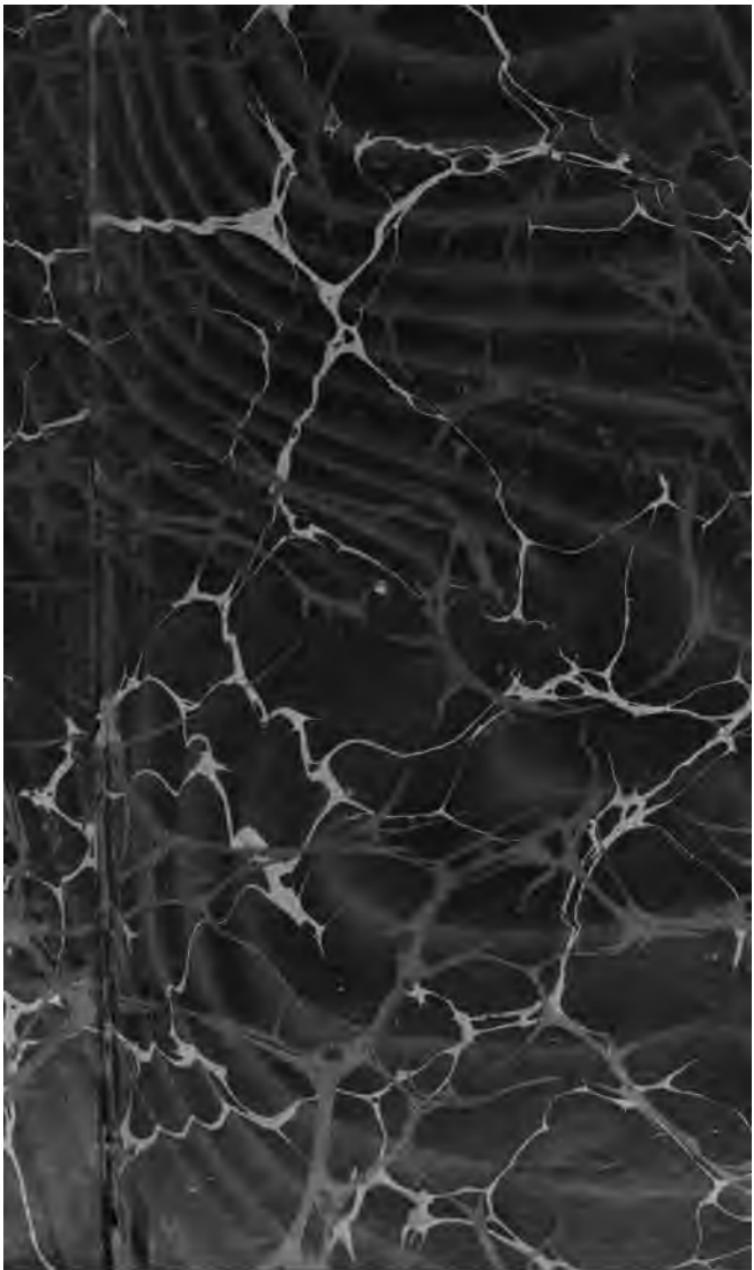
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THE
FRENCH
A N A S.

IN THREE VOLUMES.

VOL.I.



Luther.

L O N D O N;

ted for RICHARD PHILLIPS, Bridge Street, Blackfriars.

By Slater & Mountford, Oxford.

1805





P R E F A C E.

IT is deemed necessary to some readers, and respectful to all, that the nature of the following work, and the plan on which it is conducted, should be briefly explained. The technical term *Anas* signifies, collectively, the various memorabilia compiled and published by the friends of illustrious scholars on the continent, as tributes to their memories. The English reader (for whom especially this selection and translation were designed) will fully comprehend the meaning of the above term, and the nature of the present compilation, when he re-

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cals to his mind the Richardsoniana and Johnsoniana; and is told that the Table Talk of Selden is entitled, by men of letters abroad, Seldeniana. It might be expected that the general character of these Anas, as well as a description of them, should form a part of this preface. The Editor is happy to be able to comply with so reasonable a request, by quoting an eminent critic, who seems, by the treatise from whence this extract is taken, to have examined the merits of and objections to compilations of this kind, with all the candour, diligence, and sagacity, which the subject requires.—“ Sint itaque in iis facetiæ et sales liberiores; sint judicia nonnunquam sinistra et iniqua; sint quædam magnis viris supposita; sint erronea quædam et falsa; sint nonnulla, quæ forte in quorundam gratiam taceri præstabat: et quotusquisque,

quæso, dabitur liber in quo si de potiori parte judicemus, non hæc singula vel saltem pleraque caveri debeant? Id speciatim quod in primis urgeri solet ab iis, qui hujusmodi scriptis minus favent, quod scilicet multa collectoribus potius quam iis, quorum nomina præ se ferunt, tribuì debeant, id inquam levissimum illorum crimen est. Dicta enim ista sub alieno nomine ostentata, vel vituperium vel laudem merentur: si hoc, nec ad auctorem suppositum ignominia, nec ad legentes ullum incommodum redibit; seu istud, injuria solum fiat mortuis, nempe vel ipsi auctori, cui tribuuntur, vel aliis, de quibus auctor judicasse supponitur: sed quid inde detrimenti vel respublica literaria, vel lector capiat, non video. Præstiterat equidem hæc caveri: sed id tamen non efficiunt, ut totum negotium aversèmur. Id præterea objici solet,

quod in hujusmodi libris argumenta perstringantur potius obiter, et obscure innuantur, quam pro dignitate edisserantur, adeoque ad superficiariam potius et imperfectam quam solidam et numeris suis absolutam eruditionem viam sternant. Sed quid, si id largiamur (quod de singulis tamen et semper dici minime potest) nonne vel sic lectionem merebuntur? præcipue cum ipsorum scriptorum, qui plerumque eruditione illustres fuerunt, auctoritas sæpius multorum argumentorum vicem ad fidem assertioni faciendam supplere posset*." — "That sometimes there are [in these collections] jests and stories of too ludicrous a nature; that there are some false and partial criticisms; that there are some spurious anecdotes of great men; that there are some blunders

* Wolfi Præfat. ad Casauboniana.

and some falsehoods, and some reports of persons, which candour should have suppressed, cannot be denied. But what book is there, wherein all or many of these objections do not arise, if we include the greater part of it? Those who are not friends to compilations of this sort, urge as their principal objection what seems to me of little importance; namely, that many things contained in them are to be ascribed to the editors, and not to those whose names they bear. These sayings or stories, &c. have merit, or they have not: if therefore the reader is not disgusted, nor the supposed author disgraced by their insertion, what injury they can bring on the cause of literature, or what inconvenience in the perusal, would be difficult to ascertain, and fastidious to conjecture. Some critics condemn these collections, because the subjects

contained in them are treated too briefly and cursorily, their importance considered; and because such views of them lead to the superficial instead of the solid parts of erudition. Should this accusation against all be admitted (which is not true with regard to any one single collection throughout), books of this kind still retain considerable repute, grounded on the following consideration: that the authority itself of the writers of them, who were generally men of learning, is sufficient to invalidate these numerous cavils, and capable of stamping a value on the miscellanies which they profess to have compiled."—With respect to the plan on which the following Selection has been conducted, the Editor wishes to state, that choosing from the various Anas those passages which seemed to him to possess the most general tendency to amuse or instruct;

adding notes, where the articles could be usefully expanded or illustrated; compressing some passages, without weakening their sense; and adding literary and biographical sketches of the authors, whose names are affixed severally to each *Ana*, are the only attempts in this work by which he has presumed to exceed the laborious and cautious province of a translator and compiler*.

* The learned reader is referred to the above-cited preface, prefixed by Wolf to his edition of the *Casauboniana*, for further information on the subject of the *Anas*; as he will find the most ample satisfaction in the care, labour, and judgment, with which Wolf has compiled a very erudite history of these modern memorabilia.



POGGIANA.

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D

S K E T C H

OF THE

LIFE AND WRITINGS

OF

P O G G I O.

BRACCIOLINI POGGIO was the liveliest writer, and one of the most learned men of the fifteenth century. He was born at Terra Nuova in the territory of Florence. His learning recommended him to the patronage of the court of Rome, and he was secretary to seven successive popes. In 1414 some cardinals and nobles of Rome sent him to Constance, during the sitting of the General Council, in search of ancient authors; which commission he executed

with the success his talents seemed to promise. Among other authors, a copy of Quintilian was found at the bottom of a tower in the monastery of St. Gal. The works of Poggio most known and admired consist of an History of Florence, in Latin, from 1350 to 1455, republished by Reconati at Venice in 1715, with notes, and a life of the author; and of some Funeral Orations delivered at the Council of Constance. Poggio died secretary to the republic of Florence in 1459, at the age of 79. That honourable situation had been held by him during the space of six years.

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CARDINAL ANGELOTTO.

THIS man, notorious for the weakness of his intellect, and the meanness of his disposition, was very fond of detracting from the merit of others. One day when Pope Eugenio IV. was at Florence, a lad of ten years old was introduced to his Holiness in the presence of the Cardinal. The youth addressed the Pope in a speech, which, for gravity and wisdom, much exceeded his years. "It is common," observed Angelotto, when the rest of the audience praised the oration, "for young persons endowed with premature talents to fall into early decay of parts."—"Then my Lord Cardinal," replied the lad, "you must have had very extraordinary talents when you were young."

DANTE ALIGHIERI.

This famous Italian poet of the thirteenth century, very poor, and an exile from his country, lived at Verona on a pension from Prince Scaliger; but so moderate was it, that Dante could scarcely subsist. In the same court was another person, whom Scaliger maintained as a buffoon, but treated very munificently. "How happens it," says the favourite one day to Dante, "that a man of genius, as you are, should remain so poor, whilst such a blockhead and fool as I am abound in all things?"—"I shall be rich too," says the indignant and sarcastic bard, "when I have your luck to find a character so like my own."

MAROT THE POET.*

Marot has founded the following tale on a story told of Dante. When the Italian poet, absorbed in poetic meditation, was leaning on an altar in a church at Florence, an impertinent visitor broke in upon his

* Clement Marot was a celebrated French poet and a wit, and valet de chambre to Francis I. He died in 1523. There is an edition of his works printed at Amsterdam, 1700, 2 vols. 12mo. They consist of songs, epigrams, eclogues, translations of psalms, &c.

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reverie. "What is the greatest of all beasts?" says the poet. "An elephant," replied the other. "Then, I pray, Mr. Elephant, you will go about your business."

" Bien, laissez-moi," ce disoit une
A un sot qui lui déplaisoit.
" Ce lourdaud toujours m'importe :"
Puis j'ouïs qu'elle lui disoit,
" La plus grosse beste qui soit,
Monsieur, comme est-ce qu'on l'appelle?"
" Un elephant, Mademoiselle,
Me semble qu'on la nomme ainsi."
" Pour Dieu, Elephant," ce dit-elle,
" Va-t'en donc, laisse-moi ici."

IMITATED.

" Leave me, I must insist—for shame!
I'm quite a stranger to your name"—
Said Chloe to a forward youth ;
" If you're a scholar, Sir, forsooth,
This question may your genius suit:
What do they call the greatest brute?
" An elephant :" replied the swain,
Bowing in self-complacent strain.
" Then, I must beg," replied the lass,
" Good elephant, you'll let me pass."

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A SINGULAR INSTANCE OF SUPERSTITION.

There is a part of the country in the kingdom of Naples very much infested with robbers and murderers. A shepherd of that district, at confession, acknowledged with much sorrow and contrition, that once on a fast-day he had drank some drops of milk. “ Does your conscience upbraid you with no other wickedness?” said the father confessor. “ None at all,” replied the penitent. “ Did you never join any of your countrymen in robbing and murdering passengers?”—“ O yes! very often, good father; but we do not look upon that as a matter of conscience.”

EMPEROR SIGISMOND.

This Prince, having granted the title of nobleman to a learned doctor, he observed the man at court taking his place among the nobles, and not, as formerly, among the professors.—“ What a simpleton he is!” observed the Emperor: “ I can make a thousand gentlemen every day of my life; but I cannot make one learned man.”

Some noblemen of Hungary entered the

palace of Sigismond, with an intention of assassinating the Prince, or taking him prisoner. The Emperor, on seeing them advancing, exclaimed, “ Is any bold enough to lay his hands on me? What have I done to deserve death? Let any man come forward, if you intend slaughter, and I’ll engage with him.” The intrepidity of his voice, and the courage manifested in the challenge, caused the conspirators to retire in confusion.

A gentleman in the presence of the Emperor spoke very disrespectfully of the characters and offices of magistrates; at the same time expatiated very amply on the merit of military men, to the disadvantage of the former. “ Blockhead,” replied Sigismond, “ hold your peace. If all governors behaved as they should do, the world would have no occasion for men of the sword.”

A QUACK DOCTOR.

A foolish idle fellow at Florence, hearing that a physician had obtained great credit and wealth by the sale of some pills, undertook to make pills himself, and to sell them.

He administered the same pills to all patients whatever; and as by chance they sometimes succeeded, his name became famous. A countryman called on him, and desired to know if his pills would enable him to find an ass he had lately lost. The quack bid him swallow six pills. In his way home, the operation of the pills obliged him to retire into a wood, where he found his ass. The clown spread a report, that he knew a doctor who sold pills which would recover strayed cattle.

A FABLE.

A fox observing some fowls at roost, wished to gain access to them by smooth speeches. "I have got," says he, "charming news to tell you. All animals have entered into an agreement to preserve universal peace among one another. Come down and celebrate with me this decree." An old cock, who was on his guard, looked round him very cautiously. On the fox asking him his reasons, "I was observing those two dogs which are coming this way." Reynard set off. "What," says the cock,

“ is there no peace yet settled among us?”

—“ Yes,” says the fox, “ but those dogs perhaps have not yet heard of it.”*

A. GELLIUS.

A fine philosophical observation is recorded of Metellus† by this author. “ *Dī immortales plurimum possunt: sed non plus velle nobis debent quam parentes.* At parentes, si pergimus errare, suis bonis nos exhäuserant. *Quid ergo nos a Diis immortalibus divinitus expectemus, nisi errationibus finem faciamus?* His demum Deos propitios esse æquum est, qui sibi adversarii non sunt. *Dī immortales virtutem approbare, non adhibere debent.*” Lib. i. cap. 6. Though the immortals be very powerful, yet cannot we expect from them more inclination towards us than we experience in our parents. If we continue to rebel against the will of our parents, we

* It is singular M. La Fontaine has made use of this story, but has not inserted the last answer of the Fox. See Fable 34.

† Quintus Pius Metellus Consul. This extract is from a speech made by him, as consul, to the people to encourage matrimony.

shall be disinherited. What can we expect from the gods, but an alienation of their favour, unless we cease to deviate from our duties? It is equitable that the gods should be gracious to their faithful servants only. It is the will of the gods to encourage but not to enforce the practice of virtue.

GARRULITY.

The following elegant and severe stricture on idle talkers is taken from the above author: “ *Qui sunt leves, et fuitiles, et importuni locutores, quique nullo rerum pondere innixi verbis humidis et lapsantibus diffluunt; eorum orationem bene existimatum est in ore nasci, non in pectore: lingam autem debere aiunt non esse liberam nec vagam, sed vinclis de pectore imo ac de corde aptis moveri et quasi gubernari.*” Lib i. cap. 15. Persons who are trifling, tedious, and incessant talkers, and who hurry down the stream of loquacity without ballast or rudder, convince us that their speeches originate in the mouth, and not in the understanding. It is observed that the tongues of such babblers should not be

permitted to float loose and free in their mouths, but should be restrained and directed by the strong and deeply fixed anchors of judgment and discretion.

HEROIC VALOUR.

The following brilliant story is taken from the same author, book iii. ch. 17. In the first war with Carthage, the Roman army was surrounded in such a manner by their enemies, that universal destruction seemed inevitable. Cædicius, a military tribune, proposed to the Consul a detachment of 400 men, to make a diversion in favour of the Romans, so that the main body might effect their escape, whilst this company were engaged with the enemy. "But who," says the Consul, "will put himself at the head of so desperate an expedition?"—"I will," replied Cædicius. "Come, my friends," exclaims the Tribune to the soldiers, "it is necessary for the safety of the army that we should march to yonder station. It is not necessary that we should return." The scheme succeeded. The Tribune only escaped with life, and

was found among the wounded. M. Cata, who records this story according to A. Gellius, complains, that although Leonidas was rendered famous, and statues erected to his memory, the name of Cædicius was almost unknown.

A DELICATE REPROOF.

To reproach the vices of another is very hazardous and difficult. The confessor of Bernabo, viscount of Milan, surprised this nobleman in company with a courtezan. Bernabo, in great confusion at the discovery, asked the priest what he would have done, had he been under the same temptation. "I know not, my Lord," replied the discreet Monk, "what I should have done, but I know what I *ought* to have done."

BAD NEWS AFFECTS THE APPETITE.

During the war which the Duke of Milan carried on against the Florentines, he had provided himself with a most excellent cook, whom he had sent to France to be instructed in the culinary art. On receiving, one day, very bad news from his army,

he found fault with every thing at table, and accused his cook of want of professional skill. " If the Florentines have taken away your appetite, my Lord, it is no fault of mine."

SYSTEM.

" What is a system?" says a young lady to a man of letters. " It is, replied the scholar, " a faggot of ideas well arranged and neatly bound together." I find in A. Gellius this passage: that Democritus, a famous philosopher of Abdera, on meeting with Protagoras, who carried at that time a bundle of faggots on his shoulders, desired him to lay it down on the ground, that he might examine how so unwieldy a bundle could be compactly formed. On inspection, he much admired the art and nicety with which Protagoras, whose trade it was to sell faggots, had contrived the parcel. Inferring from this contrivance that Protagoras must be a man of logical acuteness, he undertook to teach him philosophy. A. Gellius adds, that Protagoras was ingenious but sophistical in his ora-

tions: and that he boasted that he could make—

“ the worse appear the better cause.”

See A. Gellius, book v. chap. 3.

THEODERIC, ARCHBISHOP OF COLOGNE.

This prelate was illustrious in his time for his talents, erudition, and morals. One day the Emperor Sigismund asked of him instructions to obtain happiness. “ We cannot, Sire, expect it in this world.”—“ Which then is the way to happiness hereafter?”—“ You must act virtuously.”—“ What do you mean by that expression?”—“ I mean,” says Theoderic, “ that you should always pursue that plan of conduct, which you promise to do whilst you are labouring under a fit of the gravel, gout, or stone.”

GENEROSITY AND CLEMENCY.

The following anecdote of Charles IV. exhibits a noble instance of that prince possessing those virtues. The Emperor was informed that a person whom he knew had been seduced by a large sum of money

and his general distresses, to assassinate him, at the instigation of his enemies. Charles sent for the man, and thus addressed him: "I am sorry it has not been in your power to portion your daughter, who is now marriageable. Accept these 1,000 ducats for that purpose." The man retired, abashed at the discovery of his treacherous intention; and warmed with gratitude towards the Emperor, renounced his impious engagement. By such a conduct the Emperor merited the following act of generosity towards himself. A citizen lent him 100,000 ducats, and received a bond from Charles. The next day the citizen invited the Emperor and several persons of the court to a banquet. When the dessert was put upon the table, the Bohemian ordered the Emperor's bond to be placed in a golden cup, and presented to Charles, with this speech: "The other part of this repast, Sire, you share equally with the rest of my guests. This cup belongs to you only, and I must beg you to accept it as a present." Charles was fond of encouraging literary men. He founded the university of Prague

in 1847. He went there one day to hear some declamations, and stayed full four hours. The courtiers who attended, being tired and hungry, informed him the hour of dinner was at hand. "This is my banquet," replied the Emperor.

A BON MOT.

A knight of the order of the Golden Fleece, employed in an embassy to Florence, with great parade and ostentation, wore several chains round his neck. A man of wit, who saw the knight thus caparisoned, observed that for other mad people one chain was thought sufficient, but this fellow requires a dozen.

Custom and education make a great difference in the habits of men. One winter morning a rich man of Bologna dressed as warmly as the weather required, met a poor fellow without a coat. "Are you not freezing?" says the former. "O no!" replied the other very gaily: "nor would you feel the least cold, if you carried all your wardrobe on your back, as I do."

An abbé, who was very large and fat, coming late in the evening to a city, and meeting with a countryman, asked him if he could get in at the gate. "I believe so," says the peasant, looking at him closely; "for I saw a waggon of hay go in there this morning."

SIMPLICITY.

Gross instances of weakness of intellect are ludicrous. A Venetian of moderate understanding mounted his horse to go into the country. His servant followed on foot, close behind him. The horse kicked the valet; who in a passion flung a stone at him, which struck the master on the back. The master chid the servant for walking so slow. "I cannot walk faster," replied the valet, "for your horse has given me a kick."—"Ah! a beast!" replied the master: "I will give him his due; for he has just kicked me on the back."

There is no place where an instance of this kind of simplicity appears with less propriety than in the pulpit. A priest a

Tivoli was declaiming in his sermon against adultery. “ I would rather,” says the indignant preacher, “ be connected with *ten* virgins than *one* married woman.”

A countryman wished to marry his youngest daughter to a neighbour; but an objection was made to the girl’s age, as not yet marriageable. “ She is of sufficient age,” replied the father, “ as she is already a mother of two children.”

One day at Venice a counsellor quoted, in his pleadings, the Institutes of Justinian and Clement by the usual titles of Novella and Clementina.* The judge, who was unlearned in the law, and who kept two mistresses of the same names cited by the counsellor, and who was afraid that they might be called into court, objected to them as persons of bad character.

* Clementina—Decretals of Pope Clement, enacted in the council of Vienna. Novella, 168 vols. of the Civil Law, added to the Codex by Justinian.

A valetudinarian complained of a violent pain in one of his legs. His wife made use of embrocations and flannel to no purpose. The patient continued his groaning. A surgeon was called in; who, on examining the leg declared it was sound. "Then it must be the other," replied the simpleton.

A POINT IN HERALDRY DECIDED.

An Italian and a Frenchman, who both had a bull's head in their coats of arms, accused each other of mutual usurpation in their quarterings. A challenge ensued. On the point of engaging, the Italian asked the cause of the meeting. "Because," says the Frenchman, "you assume my arms."—"You are mistaken," replied the Italian: "your arms bear a bull's head, and mine a cow's." The disputant departed without further words.

During the war in 1376 between the Pope and Florence, some troops, headed by Robert Cardinal of Genoa, afterwards Pope, besieged in 1378 a place where

Rodolphus Varan de Camerino had stationed himself, in order to defend the place and to prevent a sedition. Rodolphus had harrassed the Cardinal by frequent sorties and skirmishes. At length the Cardinal sent a message to the General, to demand the reason why he did not come out and give battle. "My reason for not coming out," replied Camerino, "is, that my Lord Gardinal may not come in."

The same General one day surveying some of the inhabitants of Camerino diverting themselves with a mock fight, received a wound by a random arrow. When they had seized the culprit, and were on the point of cutting off his hand, the General interposed, and ordered the man to be dismissed; observing, that the punishment, to be of any use to him, should have preceded the wound.

ANECDOCE OF AN USURER.

There dwelt at Vicenza a notorious usurer, who was always declaiming against usury. One day he called on the parson of his parish, and desired him to preach a

sermon against the practice of this vice. The preacher, who was acquainted with his character, asked him the reasons which induced him to make this singular request. "Mr. Rector," replied the usurer, "there are so many persons in this parish who follow my trade, that I can get nothing by it; but should your sermon correct and restrain this practice, people would then come to my house only."

PENANCE.

A man of Milan, either from ignorance or by way of bantering the priest, carried a large volume to his confessor; and laying it on the table, said it contained all his sins. The priest, appalled at the sight of so large a catalogue, told the penitent he would absolve him of all the contents. "But what penance do you enjoin me?" said the sinner. "You must read this volume through seven times a day," replied the confessor. The man returned home humbled and abashed, and sincerely repenting his absurd impertinence.

HYPOCRISY.

There is no man who does not act the hypocrite on some occasion. The Count Gaspard de Schlick, who had been Chancellor to three preceding Emperors, said to Frederick III. that he would instantly retire from the world, as he saw that it was filled with hypocrites and knaves. "You must then go to some unknown country," replied Frederick; "and yet there will be one hypocrite wherever you reside, unless you pretend to be a god and not a man."

A FINE SAYING OF MAXIMUS TYRIUS.

It was the observation of this celebrated Platonic Philosopher on the difference between religion and superstition: "The religious man was the friend of the Deity, and the superstitious one the flatterer of his Creator."

A FINE SAYING ON CHARITY.

Herodes, a celebrated Athenian philosopher, one day relieved a man, by granting him the subsistence of a month. "I

know this man," says he, " who affects the garb and manners of a philosopher, to be a knave and an impostor; but I give him my charity as, though he has lost the character of humanity, it is not for me to dispense with its feelings*."

SINGULAR INCONSISTENCY OF CONDUCT.

In the characters of some persons who have forfeited all pretensions to virtue, certain scruples appear to be cherished by them, in order to put virtue out of countenance. Tiberius, the Roman Emperor, was daily committing the most horrid massacres at the very time that he was proclaiming penalties against the violators of the sepulchres of the dead.†

* There is a great elegance and simplicity in the Latin sentence which is recorded by A. Gellius, lib. ix. cap. 2. "Dernus, huic aliquid æris, cuicimodi est; tanquam homines non tanquam homini."

† In the reign of Tiberius the populace had arrived at such a state of licentiousness, that they would stop the funeral of any rich person, and levy contributions on the heirs of the deceased, in order to defray the expences of their barbarous and favourite amusement of the combats of gladiators. See the Life of Tiberius, by Suetonius, wherein is mentioned, among the wise regulations of this emperor, the coercion of this enormity.

BON MOT.

Methinks it may in general be said of friendship, what was said by a man of wit of love, that it resembles the notion of ghosts, viz. it is a thing which every body talks about, and no one has been eye witness to.

GENIUS.

So great is the general unhappiness of the human race, that our most successful efforts to attain the sublime or brilliant, are founded on some humiliating circumstance of our nature. Most men endowed with those superior powers of mind, by which they are entitled to the denomination of genius, are seen to possess a disordered imagination. The happiest effusions of eloquence, and the most splendid productions of the pencil, have generally been the offsprings of minds not less famous for their greatness than their irregularity. Heroism itself acts on the borders of insanity; and the most illustrious conquerors have laboured under the mala-

dies of imagination, which haunted Orestes and Hercules*.

PLEASANTRY OF A SLUGGARD.

A person who had contracted the bad habit of rising very late, excused himself in the following manner to his friends who upbraided him: "The fact is, every morning before I rise I hear a curious cause pleaded before me, between diligence and sloth. The one advises me to get up and employ myself about some useful business; the other speaks much in praise of a warm bed, and the superiority of rest over toil. In a scrupulous attention to both parties, I find a great deal of my time in the morning is passed in bed."

* So true are the observations of our Poet of Reason—

Great wits to madness sure are near allied,
And thin partitions do their bounds divide.

And again,

Heroes are much the same, the point's agreed,
From Macedonia's madman to the Sweed.

Popz's Sat.

A SHORT SERMON.

On St. Stephen's day the Monks of the convent had gathered together very late in the morning at chapel, and fearing that the preacher might keep them beyond the dinner hour, whispered in the ear of the orator their apprehensions, and their wishes that he would be as brief as possible. The preacher feeling a sympathy with his brothers, addressed his audience: "This day, last year, brethren, I praised all the good acts of St. Stephen with as much fullness and accuracy, as lied in my power; and since that time having not heard that the saint has done any thing new, I have nothing farther to add on the subject at present."

A SINGULAR JOCKEY.

A Venetian, totally unaccustomed to riding, made an excursion with a friend to an inn where there were several horsemen. On their departure, the Venetian seemed desirous of stopping till all the strangers were mounted before him. Being asked the reason of this extraordinary patience,

he replied significantly, “ that as he could not distinguish his own horse, he stopped till all the rest were gone, and then he knew that the one which remained must be his.”

THE FORCE OF ELOQUENCE.

The town of P—— having sent deputies to Pope Urban Vth. found the pope very ill in bed. Nevertheless, without any mercy to the sick man, the orator made a very long and a very impertinent harangue. “ Have you any thing more to say,” said his Holiness, harrassed and indignant at the man’s barbarity. “ I have to add,” replied the orator, “ that if you do not grant my request, that I am commissioned to go through my speech a second time.” His Holiness immediately ordered that all his demands should be fully and instantaneously complied with.

THE TRAVELLER AND HIS HOST.

A traveller having fared excellently at an inn, on his departure told the landlord that he had no money, and that he would

pay him with a song. The host strongly remonstrated against this mode of payment. "But suppose I sing a song to please you," replied the traveller. "I shall then be satisfied," rejoined mine host. The other immediately struck up the Italian ditty, called the 'Traveller's Song.'

"Draw your purse strings and pay your host, &c."

"That will do," cried the landlord, hastily. "I am glad of it," said the singer, "and so I wish you good day."

STORY OF A PEDANT.

An university doctor desiring to see a bird-catcher exercise his employment, accompanied him to the field. As soon as he saw the birds, he hollowed in Latin, "There they are." The birds took the alarm. The sportsman, indignant at this absurdity of the professor, told him of it in very plain terms. "My good friend," exclaimed the doctor, in great astonishment, "who would have imagined that those ignorant fowls would have understood Latin?"

THE PLEDGE.

A man in distress offered a silver cross to a person who had been an usurer, but pretended to have left off business. The poor man added, that the wood in the cross was from the original cross in Mount Calvary. "My rogue of a son," replied the old man, "will deal with you, I dare say, carry it to him; but tell him to deduct the weight of the wood."

BON MOT.

A princess of Hungary once asked a monk, who was a scholar and a wit, to explain to her the story of Balaam and his ass: adding, "good father, I can hardly believe that an ass should be talkative." "Madam," replied the friar, "your scruples may cease, when you are informed that it was a female."

DIAMOND CUT DIAMOND.

In the town of —— it is a custom when a man kills a pig, to invite his neighbours to the feast. An avaricious man, who wished

to avoid this custom, asked advice of a friend how he might evade this tax. "Say," says the other, "you have suffered the loss of it from a thief." The adviser immediately set about stealing the pig, which he effected. The miser came soon to him to complain of his loss, and to seek consolation. "Well neighbour," says the other, "I see you have not forgot my advice about the pig: stick to the story, stick to the story."

SINGULAR STORY OF A MADMAN.

A physician at Milan, who took care of insane persons, on their being guilty of any irregularity, used to have them placed up to the chin or knees in a stinking pond, according to the degrees of their fault. One of these persons, who had undergone this discipline, and was allowed to walk about the yard, met a gentleman with his hounds coming through: he addressed the sportsman, "What are those dogs for?" "To catch hares," replied the gentleman. "And what do they cost you by the year?" "Two hundred pounds, including servants

and horses." "And what is the value of the hares which you kill in a twelvemonth?" "About forty pounds perhaps, or less," replied the gentleman. "Ride away then as fast as you can," said the madman, "for if the doctor finds you here, you will soon be in that pond up to your chin."

POPISH SACRAMENT.

An Egyptian, who resided some time in Italy, was seized with an inclination to see mass. On his return from it he was asked for his observations on that solemn ceremony of the church. "It appears to me," replied the Egyptian, "to be an act of devotion, totally devoid of charity; for one person was employed in eating and drinking, without offering to communicate this refreshment to any of the persons around him."

SAGE ADVICE TOO LATE.

A man who had climbed up a chesnut tree, had by carelessness missed his hold of one of the branches, and fell to the ground, with such violence as to break one

of his ribs. A neighbour coming to his assistance, remarked to him, drily, "That had he followed his rule in these cases, he would have avoided this accident." "What rule do you mean?" said the other, indignantly. "This," replied the philosopher, "never to come down from a place faster than you go up."

A MOOT POINT.

A simple preacher at the conclusion of his discourse addressed his congregation, "Brethren, your wives at confession have all declared their inviolable fidelity to their husbands, and all of you have confessed to me that you have committed adultery with all your neighbours wives; tell me then, my brethren, are the wives, or the husbands, most to be believed."

A CLEAR POINT.

A preacher, in a sermon on repentance, in which he enforced that actions and not tears and pious exclamations, were true signs of a sincere repentance, concluded with this illustrative apostrophe; "A bird-

catcher having caught his prey, used to kill them by strangling them, and in the action hurt one of his fingers, and shed tears on the accident:” “ See,” says a young bird, “ he shews signs of pity upon us.” “ Do not mind his eyes,” replied an old bird, “ look at his bloody hands.”

BON MOT FROM LUCIAN.

Poggius in his treatise on the misfortunes of princes, quotes the following defence of the god of riches against the complaints made against him, that he seldom came among men of probity. “ I am blind,” replied Plutus, “ and as among men there is a great majority of rogues, is it a wonder that I should not be able to find the smaller number?”

FOREIGN TRAVEL.

A young man of Florence, whose understanding bore no proportion to his vanity, communicated his design of travelling to one of his friends: “ I mean,” says the stripling, “ to lay aside a thousand florins, in order that I may make myself

known in the world." "I would rather," says his friend, "that you would lay by twice the sum, that you might secure to yourself some snug retreat from the world, where you might not be known at all."

VACUUM.

There are some persons, from whose conversation we retire with a thorough conviction of the existence of a vacuum.

RETORT VALIANT.

A Florentine banker who had returned from a visit to Avignon (where the Pope then resided), was asked how he found his countrymen resident there. "Oh!" replied the banker, "all as gay as possible, and no one passes a year there without being quite fools and madmen." "How long did you stay there?" enquired one of the company. "About half a year," replied the banker. "Then, my good Sir," said the enquirer, "you have made a wondrous progress, and are now what it costs other folks a whole year to commence."

END OF POGGIANA.

PERRONIANA.



S K E T C H
OF THE
LIFE AND WRITINGS
OF
CARDINAL PERRON.

JAMES DAVY DU PERRON was born in the Canton of Berne in 1556, of parents of the persuasion of Calvin. Desportes introduced him at the court of Henry III. He abjured his former religious sect, and entered into the Church, and became a popular preacher. Henry IV. sent him to Rome, to negotiate a reconciliation with the Holy See. Pope Clement VIII. made him a Cardinal in 1604. Henry IV. sent

him a second time to Rome, to settle the disputes which had arisen between Paul V. and the Venetians. He died at Paris in 1618. His works comprehend a treatise on the Eucharist, and other professional tracts.

PERRONIANA.

ALLEGORY.

ALLEGORICAL arguments very properly accompany literal proofs, but cannot be substituted for them, or produce them; and when a position of credit is advanced, they add a grace and energy to the sentence; but when the position is doubtful and contested, arguments of this kind carry not with them the solid part of reason and conviction.

THE ARABIAN TONGUE.

The last time I was at Rome, I desired the Pope to grant by a bull higher honours to those, who, on taking a doctor's degree, were conversant in Arabic. I instituted and endowed an Arabic professorship there.

In the Vatican there are some works of Archimedes in the Arabian language, which we have not in Greek. There are besides twenty other Greek authors in Arabic translations, the originals of which are lost; together with a vast many Greek books in astrology and history, preserved to us in Arabic; Archimedes de Suppositis, Apollonius Pergaeus, &c. The Arabian language is very rich, and to it we are indebted for many illustrated passages of the sacred writings. Aristotle was entirely translated into this tongue, as were Hippocrates and Galen. Many ancient mathematical writers of Greece are preserved now in Arabian translations only.

ARISTOTLE

Is admirable in his metaphysics and logic; but in his physics many great errors are discoverable. For instance, he asserts that in bodies whose parts are continuous, if one part moves, the whole mass is in agitation; which in general is false; for liquid bodies which are continuous move in one part, as the sea, for example, without

any motion taking place in another. He is likewise mistaken when he says that the skies are above all decay: for I assert, and have written fully on the subject, and most mathematicians of the present time agree with me, that the skies are a very fine transparent liquid, and that they make no resistance to the stars.

BATHS.

Among the ancients the use of baths was very necessary, as the use of linen was unknown to them.

BEER.

Those who drink malt liquor generally have a very fresh complexion. I remember to have seen an English priest, who at the age of 60, from the colour in his cheeks, appeared only 45.

I observed one day to the Duke of Mantua, who said the jester whom he retained in his service was a fellow of no wit or humour—"Your Grace must pardon me. I think he has a deal of wit, who can live by a trade he does not understand."

CACUS.

The passage where Virgil describes this robber as dragging the cattle he had stolen to his cave, “ *inversis vestigiis*,” inverted footsteps, would very well characterize the conduct of plagiaries.

WINE.

Lime has the same effect on trees as wine has on the human body. Lime makes the tree throw out its leaves and blossoms, and produce fruit before the time; but it hastens its decay. Wine causes joy and merriment to the man who uses it; but there is no doubt but that it accelerates his death.

SQUARING THE CIRCLE.

Either there are no angles, or there are an infinity: either supposition makes the quadrature of the circle impracticable: for the proportion of figures cannot be ascertained but by angles. A round figure is the only one capable of perpetual motion. The heavenly bodies have alone perpetual motion, because the external cause of their motion is incessant in its operation.

CHARLES THE GREAT, OR CHARLEMAGNE.

Some writers assert that this prince was of great stature; but I believe his father called him Pippin the short, on account of the shortness of his person. We must not estimate the term *great* by ell-measure. M. Bertand and I were discoursing, as we passed the river Loire, on the boldness of Alexander the Great's passage over the Indus, a river of so vast a size. The boatman, who heard our discourse, asked if the person we talked of was Alexander the *great*? On our replying Yes, he observed it was no wonder, if Alexander was so *great* a man, that he crossed a river.

ISLE OF CHIOS*

Is a little paradise; the most delightful spot on the globe. Cardinal Justinian, whose father was lord of Chios, told me,

* A traveller of taste who visited this Island in 1796, has confirmed and added to the praises of fertility and beauty of this Island, conferred on it by Cardinal Perron. "This numerous population is maintained by manufactures of silk and cotton stuffs. They make rich brocades and pieces of a slighter texture, such as sashes worn by the Greeks, &c.

that no place was so charming; that the whole island was perfumed with orange trees: and that the partridges are domestic there; and are led out to feed in the fields like sheep, and return at night obedient to the sound of the whistle of their feeders. The isle produced an income to the possessor of 100,000 crowns yearly, part of which consisted of the gum mastich.

CICERO AND SENECA.

There is so much difference between these two writers, that we may call an admirer of the former, a man; of the latter, a child. The late king, Henry III. desired me to extract from this author a thousand passages; and gave me ten subjects for each hundred. I turned over all the pages, and found little worth notice. From Cicero I extracted many charming passages. One page of Cicero is worth ten of Seneca. In

Of those parts of the island in which cultivation is practicable the whole appears a garden." See "Constantinople ancient and modern with Excursions to the Shores and Islands of the Archipelago and to the Troad, by James Dallaway, F. S. A. London, 1797."

one artless letter of Cicero there are more brilliant passages than in ten of Pliny's. The republic of Rome could boast nothing superior to the eloquence of Cicero.

COMMODUS.

Faustina, the wife of the Emperor Marcus Aurelius, conceived Commodus on the very night that her husband obliged her to drink the blood of her favourite gladiator; which Marcus had administered to her as a potion, to eradicate her lawless passion.

DEFINITION.

Men in general fall into an error in reasoning, by mistaking a description of things for a definition of them. It is with great difficulty we attain to the faculty of defining; as we perceive in reading Aristotle's definition of man and the soul.

MADMEN.

In Spain madness is very common; as it is more or less in all hot countries. The heat of the climate affects the brain, by drying it up. A Spanish Ambassador going

on his mission to Africa, lodged in his way at a convent in Navarre, where many insane people were accommodated. One person, who appeared rational, told the Ambassador that his relations had unjustly shut him up there, and that their interest at court had detained him there, though he had given several proofs of a sound mind; and begged his Grace to apply to the King for his release. The ambassador pitied the man, really judging him to be ill used; and promised him to apply to his Majesty, if he would tell him his name. "I am," replied the maniac, "the angel Gabriel, who carried the message from heaven to the Virgin Mary." On his progress he lodged a second time in Grenada, at a monastery of the same description, and fell into discourse with one of the lunatics, whose story was that he had done eminent services to the King of Spain, and that his son, in order to take possession of his estate, had confined him among madmen; and he begged his grace, on application to his Majesty, to obtain his release. The Ambassador mentioned to him his former

commission from the angel Gabriel. “ Do not mind that fool, my Lord ; he is a liar : for if he had been the angel, I should have known it, as I am God the Father himself.”—Great care should be taken to keep madmen from the palaces of kings, Henry the Second’s life was attempted by a madman ; and Mahomet Bassa, a general of the Turkish army, was killed by a madman at the head of his troops. Henry IV. used to say very frequently—“ Protect me from madmen ! Men in their senses will never do me any harm.”

Francis I. had collected a great fund of knowledge at the latter end of his life. It is impossible but that kings must gather some information. For men of talents, who are about them, are very eager to communicate their acquirements ; and thus they reap the fruits of the toil of those with whom they converse : and a king, in a quarter of an hour, may make himself acquainted with what has cost the relator the labour and study of weeks or months.

HEBREW

Is a very barren language, as one word is used on various occasions; which circumstance gives rise to much confusion in holy writ, and to many disputes among the fathers and other interpreters. Another cause of great difficulty is the use of points; as the Hebrew language was so long a time written without them; and, before their invention, retained its ancient mode of reading on the grounds of pure tradition.

M. de Sens used to say of those houses, in which it is necessary to ascend and descend frequently, that they were buildings made for parrots.

“ Metaphors,” says Cicero, “ like virgins, should exhibit themselves sparingly, and with reserve; but appear without affectation. Is it possible that authors, who use disgusting or trifling ones, should forget that the aim of composition is to delight and amuse? In using metaphors we

should not descend from the genus to the species. The “flame of love” may be admitted as a proper figure of speech; but we cannot say with propriety the “sparks of love,” or the “wick of love.” A metaphor is a short or abridged comparison; but it should not be too long extended, lest from a metaphor it descend into an enigma.

METALS.

The origin of their generation seems uncertain, and whether cold or heat engenders them. For besides that gold mines are found in the coldest parts of hot countries, and on mountains, they are likewise discovered in cold regions; for instance, in Hungary, on the Pyrenees, and in the Alps, where the Romans possessed formerly large mines.

ORATORS

Are bred and encouraged in republican governments. In monarchies they obtain little repute, as kings are thoroughly informed before-hand of the substance of the

speeches that are to be uttered in their presence; and find no use in long harangues. In Cicero's time, toward the decline of the commonwealth, no less than an hundred orators adorned that state; all eminent, and much superior each to any we can now boast. It is very easy to lay down rules for eloquence, and for the study of the orator's art; such precepts as pedants give to their scholars, and which they learn easily before they arrive at their judgment. But it would be very difficult to direct the tongue of an orator; as that falls solely within the province of sound judgment.

FATHER PAUL.

I saw this great historian at my second visit to Venice, to whom I was introduced by a friend. I perceived nothing striking in his conversation. He has judgment and good sense, but not much erudition. I discovered no extraordinary elevation of mien in him. He appeared a mere common monk.

St. Hieronymus says, that parables are a mode of instruction very common among

the Syrians, and particularly in the district of Palestine. This general practice arises from the ease with which precepts are retained, when they are clothed in examples.

The Italians may justly boast of Picus of Mirandola. He was really a prodigy. His knowledge was universal, and his skill in languages not less so: and what is a matter of great wonder, is, that he so early in life collected so much erudition; for he died at 30. His letters are very fine: not on account of their style, but the firm and grand body of eloquence which they contain. Whilst he was at Rome, he proposed 900 theses, which he circulated far and wide: every kind of science was included in them: and the challenge addressed to all descriptions of literati. That no one might plead the objections of a distant journey for not meeting him, he promised to discharge the expences of all those who obeyed his summons.

EPIC POETRY.

An epic poet should never admit in his composition any points or verbal witticisms, as such a conduct would pronounce him no poet or man of genius, but a trifler. Quintilian says of Seneca, that he violated the importance of his matter by a frivolous style. Ovid is blamed, because in his *Metamorphoses*, describing the creation of the world, he introduces the wolves and sheep living in amity: the circumstance being more amusing than grand.

STYLES.

I think I may speak learnedly on this subject, as I have passed twenty-five years of my life in the perusal of Greek and Latin authors of the best character. I look upon Tacitus as a poor writer and historian. His style consists of antitheses and a studied reserve of language. One page of Q. Curtius outweighs thirty of Tacitus. For three years I carried this author in my pocket: and in one copy I marked every line.. I do

not think he would make a good statesman; he may enable a man to be a wary courtier, by shewing him the arts of a court. I never knew a man of sense praise Tacitus. The Italians, who are distinguished for their sagacity, hold Tacitus in no estimation. This author's style is very easy to be imitated. A friend of mine, M. Belesbat, could write very fluently after his manner.

WIND AND RAIN.*

Aristotle is mistaken when he answers this question, "Why rain stills the wind?" He says that the waters stop the pores of the earth. This is a fallacy. If it were true, there could be no wind in the sea.

* The science of electricity and some chemical knowledge of the properties of the air have of late given some light to the question of the cause of wind. It is known that air is expanded by heat, and its spring consequently increased, and its elasticity weakened by cold. When a fire is lighted in the open air, the rarified part of that fluid will ascend in a current, and the cooler and denser air will rush in on all sides. Hence a Wind is generated, &c. This fact leads to some useful inferences with regard to expecting and guarding against periodical winds in some degree. To predict an eclipse, said a late writer, is an object merely of curiosity; to predict an approaching storm would be of inconceivable benefit.

When it blows in one part of the world, it must then rain in the other. Wind is nothing else but the air in agitation, caused by the expansion of the clouds; which, to make room for themselves, drive it onward. On the contrary, the condensation of those vapours stops the wind and makes it fall; which happens in the time of rain descending, according to the saying, “a little rain stills a great wind.”

CONSANGUINITY.

Tertullian* applies his term of heraldry to theological tenets, but does not imply thereby similitude or agreement in doctrine, but extraction and succession genealogically: “Consanguinatem doctrinæ.” A consanguinity of doctrine.

* Tertullian, the ardent defender of the christian faith, died in the reign of Antoninus Caracalla in 216. He was in his time the pride of his country Africa. His great work is his “Apology,” and the best edition of it was printed at Venice, in folio, 1664. His genius strong and animated, gave a great vivacity to his writings; and the impetuosity of his temper, an obscurity: his style was compared to ebony, at once dark and splendid.

CORONATION.

There is a great difference between ceremonies of this nature, which are celebrated previously to the election or creation of a person, or any of his predecessors, to a crown, and those which are subsequent to such election or creation. Of this second sort was the coronation of Charlemagne, who was crowned emperor the first of his race, and of course his coronation is not analogous to the former*.

FOLLIES.

I look upon a man as not having his senses who pursues either of these enquiries: 1st. how to square the circle; how to double the cube; how to discover perpetual motion; the philosopher's stone; the art of magic; and the science of judicial astrology. Young persons may apply their

* Charles the great, after his various conquests in Britain, Italy, Saxony, &c. was crowned emperor of the West, by Pope Leo III. in 300, and assumed the titles of Cæsar and Augustus, with the Roman eagle as his standard.

minds to all things, but should not dwell on matters repugnant to reason.

FIGURATIVE LANGUAGE.

There are terms in speech, which in their origin were certainly figurative, but have from long usage laid aside their tralatitious meaning. When we say "A glass of water," we do not mean that the glass is composed of water, and use has made it clear that we signify a glass full of water. In the word "discourir," to "discourse," though originally in its figurative sense, means to run here and there; but by use it means exclusively, to discourse, or converse.

HISTORY.

In writing history we should observe the same rule as in colloquial narration, "in qua ponere argumenta licet non argumentari;" in which we should supply subject matter, but not comments upon it. An historian should not indulge himself in judging and deciding on facts in his own person, but leave them, after a perspicuous narration,

to the conclusions which the reader might deduce*.

COMPARISONS.

Plato has very sagaciously observed, “ that of all the shipwrecks to which the human understanding is liable on the sea of ratiocination, the most common, is that of splitting on the rock of false comparisons, or similitudes†.

* These plain strictures on history are agreeable to the practice of ancient writers, and to common sense. Would a person in common life, put any trust in the telling of a story after the sneering manner of Voltaire, or the declamatory method adopted by Gibbon? The prejudices of the writers are too palpably seen, for any credit to be given to their tales.

† The observation of Plato will be explained and illustrated by the following famous passage in Locke, where he marks the distinguished faculties of wit and judgment; “ Wit lying most in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures and agreeable visions in the fancy; judgment, on the contrary, lies quite on the other side, in separating carefully one from another, ideas wherein can be found the least difference; thereby to avoid being misled by similitude, &c.”

LOCKE, chap. xi. on Discerning.

SINGLE OR TRIFLING PROPOSITIONS.

Propositions, which logicians call vain, and schoolmen nugatory, are for instance, a man is a man, for the mind here makes no progress beyond what the term itself could produce. When I say man is a reasonable creature, this is not a nugatory proposition; for though man and reasonable animal mean the same thing, yet the terms lead to further information, by the idea which they convey. If, I say a dead man ceases to breathe, this is not a nugatory proposition, for it is not in terms or idea the same thing. Respiration is the effect of life, indeed, but different from it. “ *Ex lapide solo non elicetur ignis, ita nec ex propositione sola, conclusio.*” From the flint alone no spark can be elicited, and from a simple proposition no conclusion can be drawn*.

* Our countryman Locke has discoursed on this subject, nearly in the terms of the Cardinal Perron. “ He would be thought to do little less than trifle, who, for the enlightening the understanding in any part of knowledge, should be busy with identical propositions, and insist on such maxims as these: “ Substance is substance, vacuum is vacuum, vortex is a vortex.” See Locke, chap. viii. on Trifling Propositions.

THE RABBINS.

These Jewish doctors are most shamefully ignorant of history. They confound æras and epochas, without any scruple; and their serious doctrines are oftentimes highly fantastical: in point of grammatical elegance and correctness, they are worthy of being read. One of these rabbinical historians relates, that Romulus made war on king David: to use a vulgar proverb, Romulus must have arisen very early in the morning.

SARACENS.

This term does not signify a particular people, but means an aggregate of nations, which have spread themselves abroad like inundations. They comprised many kingdoms, and various chiefs. There were Saracens on the borders of Egypt and Ethiopia: Archius, king of Ethiopia, promised to send a large body of Saracens to assist Justinian in his war with the Persians. There were Saracens in Arabia, which was their natural soil; some of whom were sub-

jects to the Romans, and some to the Persians. There were Saracens on the banks of the Euphrates: they were very numerous, and had their respective kings*.

THE ASTONISHED THIEF.

A Spanish gentleman had sent to his friend five rabbits by an ignorant clown, and with it a letter, mentioning the articles of his present. The clown on his way dined upon one of them. The gentleman, on reading the letter delivered him by the clown, and in his presence, observed to the bearer, " You have eaten one of the rabbits, I see by this letter." " Do you, indeed," says the astonished clown, " How came your honour to see it there?"

* The memory of the Crusades is not yet extinct in England, and the terror which they impressed on the minds of the English in that expedition to the East, may be presumed from the gorgonian heads of Saracens exhibited on some of our sign posts.

VALESIANA.



SKETCH
OF THE
LIFE AND WRITINGS
OF
M. DE VALOIS.

ADRIAN VALESIUS, or ADRIAN DE VALOIS, was born at Paris the 14th of January, 1607; and was educated in the college of Clermont, under the Jesuits. History was his principal study; and he spent many years in searching into the most authentic records, manuscripts as well as printed. These researches enabled him to publish an history of his nation. It is written in Latin, and with great elegance and care. This history begins with the year

254, and ends with 752. Colbert pressed him to continue it; but Valois declined the task, on account of his age. In 1660 he was made historiographer to the king, with a pension annexed to the office. He enjoyed good health till he was 85 years of age; and then died, July 2, 1692. The title of his history is “*Gesta Francorum, seu de Rebus Francicis:*” of his other work, “*Notitia Galliarum, ordine Alphabetico digesta;*” 1695, in folio. This tract is very useful for the understanding of ancient Gaul.

VALESIANA.

ON THE MARRIAGE OF LITERARY MEN.

M. PAQUIER, a celebrated lawyer, and author of the *Recherches de la France*, was unhappily married. His wife was continually quarrelling with her domestics, or her husband, if he did not join her complaints. In the first book of his epigrams he thus sets forth his unpleasant situation:

Nulla dies nobis, non horula præterit ulla,
Non punctum, nullus temporis articulus,
Quo non vœ miseris servis succenseat uxor,
Succensetque mihi, ni simul ipse querar!
Illiœ ad nutum totus componor, et idem
Pacificus cum sim, tristia bella gero.
Sic mihi pax bello, sic bellum pace paratur,
Et placide ut possim vivere, vivo miser.

Sic vel cum servis, vel conjuge litigo, sic est,
Hei mihi conjugium litigiosus amor!

No day, no hour, no moment, is my house
Free from the clamour of my scolding spouse!
My servants all are rogues; and so am I,
Unless, for quiet's sake, I join the cry.
I aim in all her freaks my wife to please;
I wage domestic war, in hopes of ease.
In vain the hopes! and my fond bosom bleeds,
To feel how soon to peace mad strife succeeds:
To find, with servants jarring, or my wife,
The worst of lawsuits is a married life.

Though prejudice and obstinacy are very bad qualities, yet are they maladies too frequently incident to the human mind. M. Pietre, an excellent physician, told me of a lady who complained to him of sore eyes. He prescribed washing them every morning with lukewarm water. After a few days, the lady sent to him to desire another prescription, as that was unsuccessful. M. Pietre took some water out of the fountain of St. Avoir just by his lodgings; and sealing the phial quite carefully,

sent it to the lady; and a few days after called on her. "I am quite cured, Doctor; you see I was right in objecting to common water."—"Well, Madam," replied the Doctor, smiling, "I am glad you are cured; but the water came from the fountain of St. Avoir." The lady found that she was in a dilemma; and that she could not deny but that she was more fanciful than sick.

The same physician used to say, that there was nothing more absurd than for people to trust their eyes to oculists; who generally made them worse by their mode of treatment. He used to say the best way was, when our eyes were out of order, to bathe them frequently with water luke-warm; and when they were well, by way of preventative, to make constant use of cold water.

MASS.

A friend told me, who was with Madame *** at the benediction of the host, that she said to him, with great earnestness and

simplicity, “ I wonder the holy fathers use on this occasion music of so *tender* a cast, which seems more fitted for the opera than for this solemn ceremony. I am sure it must inspire other ideas than those of religion.”

M. THIERS.*

M. Thiers, who generally sends me a copy of his work, omitted to send me his treatise on wigs. Perhaps he thought the subject might be disagreeable to me, as I wore one. But I am not that person to quarrel with an old friend for a piece of waggery. He tells me that he means to publish some strictures on carriages. He mentioned two kinds which I had never

* M. Thiers, a learned bachelor of the Sorbonne, was born at Chartres, 1636; the son of an alchouse-keeper. He wrote several curious and learned tracts. That alluded to by M. de Valois in this article, is entitled, “ An History of Wigs; in which their Origin, Vogue, Shapes, and Deformities, particularly of those worn by the Clergy, are fully set forth.” It was published at Paris, in 1690. The author of the Life of Abbé Thiers adds, that much satirical humour is displayed in this treatise, which ridicules the manners and foppery of ecclesiastical beaux. See Nouv. Dict. Histor. Caen, 1783.

heard of. The first is the small coach, that carries but one person; which is called a *misanthrope* (a sulky). The other is a hackney, with wooden blinds, which is called *the guide of sinners*; because the young men carry their mistresses to a country frolick in these vehicles.

MONKS.

The love of indolence, much oftener than any motives of religion, induces many young persons to enter into convents. Feeling themselves not inclined, or finding themselves not qualified for any active employment, they look upon a monastery as an asylum from the toil, the anxieties, and the misfortunes incident to those who launch into the world, and where the wants of nature are supplied in abundance, and without trouble.

Joachim du Bellay composed very fine Latin verses. In his small collection of epigrams, there is one that pleases me much by its singularly natural turn. It is

addressed to a foolish author, who entitled his work *Nugæ, or Trifles.*

Paule, tuum inscribis nugarum nomine
librum,

In toto libro nil melius titulo.

Paul, I have read your book; and though
you write ill,
I yet must praise your most judicious title.

M. Chapelain* was very severe on the female character. He used to say, that the most ingenious women were but half rational. He did right in not marrying; or perhaps he would have met with a woman, who would have possessed wit suf-

* John Chapelain, an eminent French poet, and member of the Royal Academy, was born at Paris in the year 1595. He wrote odes, sonnets, and other pieces of poetry. At the death of Malherbe, he was reckoned the first poet in France. Cardinal Richelieu, who was ambitious of poetical fame, and of publishing his essay, desired, in order to ensure its success, to affix Chapelain's name to it. The Cardinal knew the avaricious disposition of the bard. "Chapelain," says he, "lend me your name on this occasion, and I'll lend you my purse on any other."

ficient to have found employment for his temper. He was very avaricious towards the end of his life, and always a good œconomist. In his last illness his pleasure was to arrange his money in sacks round his bed, and continually look in them to see that the money did not mould. M. D—, who attended him in his last moments, met me in his way from his deceased friend's lodgings: "Poor M. C. has just expired, like a miller among his sacks."

Aulus Gellius has preserved a letter of very delicate and humorous irony, which was written by Olympias in answer to her son Alexander, who had written her a letter with this inscription: "Alexander, the son of Jupiter, to his mother Olympias."—"Amabo, mi fili, quiescas: neque deferas me neque criminere adversum Junonem. Malum mihi prorsim illa dabit magnum, quum tu me literis tuis pellicem illi esse confiteris."—My dear son, I must intreat your silence; and do not render me criminal in the eyes of Juno by your insinuations. You may bring on my head the

greatest possible calamity, by declaring in your letters that you look on me as the rival mistress of that goddess.

Few men can endure perpetual solitude. I was conversing with M. ***, a Jesuit, and an intimate friend of mine, of the strict rules of his convent; particularly in what regarded solitude. He agreed with me entirely on the sad state of retiring altogether from the world; and told me in confidence, that if not more than ten or twelve of the brothers became mad during the twelve months, it was thought a wonderfully fortunate year.

INSTANCES OF THE PREVAILING PASSION
IN DEATH.

M. T—— on his death bed, when the priest had given him absolution, and was describing the joys of Paradise; inattentive to his pious office, the expence attending his illness being uppermost in his mind, he exclaimed, “ Father, I tell you these physicians and apothecaries are a set of vultures, preying on their patients; and it is impos-

sible to escape ruin, if you are under their hands for any time."

At the time when several proclamations were issued for the purpose of mending the specie, M. P—— informed me that he was just then come from the chamber of M. de L——, who was extremely rich, and then at the point of death. This banker, after having told his friend that he was quite resigned to the will of God, and asked him for his prayers, on his leaving his chamber, exclaimed, "M. P——, can you tell me how the currency is settled?"

M. de Varillas repeated me an extract from a curious marriage contract, drawn up between two parties of rank in the province of Armagnac in 1295. The articles were as follow: That the parties should live together as man and wife, during the term of seven years; and then, if they agreed, they had the liberty of extending the duration. If, on the contrary, at the expiration of seven years, they wished to

be parted, they were to divide the children equally, boys and girls; if the number was not equal, they should then draw lots for the majority. M. de Varillas, in searching MSS. in the king's library, found this extraordinary marriage settlement.

Tacitus records a curious instance of coquetry in Poppaea, the wife of Nero. She used to cover a great part of her face, in order to raise an high idea of her beauty. “Velata oris parte, ne satiaret aspectum;” veiling part of her face, that she might not glut the eyes of the spectator with her charms.

Madame D—— being ill, though apparently not dangerously so, had four physicians to attend her. Madame D—— died. M. F—— sent the following verses to a friend, who enquired the cause of Madame D——'s death:

Pourquoi vous étonner, Julie,
Qu'un peu de fièvre et de mélancholie

Ait pu mettre en cinq jours Amarante au
tombeau ?

Avec ce pénétrant génie,
Qui connoit le plus fin de la philosophie,
Pouvez-vous rester court dans un chemin si
beau,
Et douter du sujet de ce malheur funeste ?
Cessez de vous en prendre aux innocens
destins ;
La cause en est trop manifeste ;
Elle avoit quatre médecins.

I wonder, Julius, that your mind,
By deep philosophy refin'd,
Should start at Anna's knell :
No doubt, you thought the spleen and fever,
In a few days, perhaps, would leave her,
And she again be well.

I wonder, in so plain a case,
You fail'd the real cause to trace
Of Anna's loss of breath.
No cruel fates ordain'd her doom,
But four physicians in her room
Consign'd the nymph to death.

M. S—— was very fond of gaming; though he knew little of the matter, and was very unlucky. Madame B——, his sister, who was suspected strongly of gallantry, used frequently to reproach him on this subject. “ Brother, you will ruin yourself: when do you mean to quit the gaming-table?”—“ When you, sister, quit your gallants,” said he. This story gave occasion to the following verses of M. D——:

“ Jouirez vous éternellement,
Vous qui jouez si malheureusement?”
Disoit une dame à son frère.
“ Je quitterai le jeu,” reprit-il en colère,
“ Quand vous quitterez vos amours.”
“ Ho! le mechant,” dit-elle, “ il veut jouer
toujours.”

“ Dear brother, why for ever game?
Cannot ill luck your madness tame?”
Said a young lass of frail eighteen,
With face so fair, and eye so keen.—

“ Sister, no more my faults upbraid;
 I own I’ve lost whene’er I’ve play’d:
 This hour to dice I’ll bid adieu,
 But you must quit your lovers too.”
 “ Alas! your feelings I bewail.
 Brother, I fear you’ll die in jail.”

HINT TO MODERN AUTHORS.

Father Petavius*, the learned Jesuit, and my particular friend, very often assured me that he every year read *Le Despautiére*†

* Denys Petavius was born at Orleans in 1583, and entered the society of Jesuits at the age of 22. His lectures on theology, and the Belles Lettres, which he read at the Jesuits College at Paris, extended his fame over all Europe. His most famous work is his *Rationarium Temporum*: and the best edition of it in Latin, was printed at Leyden, in 1710, 8vo. 2 vols.

Biograph. Diction. 1762, London, 12 vols. 8vo.

† John Despautiére was a celebrated grammarian in the sixteenth century, and was born at Ninobe, in Flanders. He published his excellent philological work, under the title “ *Commentarii grammatici*,” in 1537, folio. To the edifying example of Petavius may be added the practice of a very eminent female singer of the present age. It is said that the celebrated Mrs. B——, previously to every appearance in public, plays-over for an hour repeated lessons on the gamut.

Biograph. Diction. 1762, 12 vols. 8vo. London.

from beginning to end. This caution he found necessary to prevent his style from becoming in any degree incorrect and ungrammatical. Every young student, who applies himself seriously to polite learning, should adopt the prudent industry of the learned Jesuit, by which means they would avoid those common faults in composition, want of proper idioms and grammatical niceties.

FORCED MORALITY.

The following verses were written on M. des B—, who in his old age affected to boast of his reformation from his former debaucheries :

Des Barreaux ce vieux débauché,
Affecte une réforme austère:
Il n'est pourtant retranché,
Que ce qu'il ne sauroit plus faire.

IMITATED.

Des Barreaux impotent and old,
Assumes a very solemn brow;
The man is alter'd we are told,
How much reform'd we cannot know.

When reformation thus begins,
 With legs so weak, and eyes so dim;
 'Tis doubtful if he quits his sins,
 Or if his sins have quitted him.

ST. URSULA*.

The existence of the Virgin Martyr Ursula is founded on various and uniform report. The story of eleven thousand virgins originates from this circumstance: in some antient martyrological MSS. are these words in this form: SS Ursula et *Undecimilla*, V. M. which the monks interpreted as an abridgment of *undecim millia Virginum Martyrum*, which construction gave rise to the fable.

* The correction of the mistake of *Undecimilla*, a proper name, instead of *undecim millia*, numericals, rests on an antient missal preserved in the Sorbonne College, to which this title is affixed: "Festum SS Ursulæ, Undecimillæ & Sociarum Virginum & Martyrum." The common history of St. Ursula is, that she was the daughter of a British prince, and suffered martyrdom with some other ladies under the Huns, on the bank of the Rhine, near Cologne, in 383.

L'Avocat's Diction. Histor. 1777.

A CHARACTER.

Monsieur M—— was always so much engaged in lawsuits and quarrels, that he would frequently in the street meet his most intimate friends, without taking the least notice. He had seldom less than five or six causes on his hands at the same time. His application in following this employment was so intense that he half starved himself. On entering the church one Sunday, with his mind full of prosecutions, he approached the fount of holy water, and having dipped his hand into it, and applied it to his forehead, instead of pronouncing the words "In the name of the Father, Son, &c." he exclaimed loudly among the bystanders, "In opposition to, and notwithstanding any plea, rejoinder, reply, &c."

PLEASANT ABSOLUTION.

Monsieur D—— was a man of very lively, not to say licentious manners and disposition, and chose for his confessor Father B——, whose conduct and turn of mind, though a great devotee, exactly

conformed with that of his penitent. One day, after confession, the pious father seized Mons. D—— by the arm, as he was departing, and said, " You are a very sad rake, and profligate fellow, but you will certainly be saved for your prodigious love* of God."

PALINGENIUS†.

Palingenius is an author, who well merits the attentive perusal of his reader. His

* The Editor once overheard two old ladies, just emerged from a conventicle in London, and talking over the pious pastor's discourse, agree that " though we are all shocking sinners, as the doctor says, yet the love of the *sweet Jesus* is all in all."

† Palingenius (Marcellus) a famous Italian poet, flourished in the sixteenth century, and was born at Stellada, in the dukedom of Ferrara. We are told by some authors, that his true name was Pierre Angelo Manzolli, of which Marcello Palingenio is the anagram. His "Vitæ Zodiacus" contains, with many good moral lessons, too much detail of the loose opinions of the scoffers of religion, and he carries his invectives against general prejudices too much in the style of a libertine. He published his book in 1536, and dedicated it to "Hercules II. of Este, and duke of Ferrara." Some time after his death an intent to dig up his body, in order to burn it, was commenced by some zealots of the time, but its execution was prevented by the Duchess of Ferrara, his quondam patroness.

poem, entitled the “Zodiac of Human Life,” has many fine passages in it, replete with the purest morality; but containing some severe reflections on the monks. It was by the order of the council of Trent put amongst the catalogue of prohibited books.

END OF VALESIANA.

NAUDÆANA.

人間の運命

S K E T C H
OF THE
LIFE AND WRITINGS
OF
GABRIEL NAUDÉ.

GABRIEL NAUDÉ was born at Paris in the year 1600. He made an early progress in the sciences, and in criticism and grammar. His inclination to the study of physic carried him to Padua, where he resided some time. Soon after Cardinal Bagni persuaded him to come to Rome and be his librarian. This offer pleased him, by affording him the means and leisure for study. Louis XIII. appointed him physi-

cian to his household. Naudé's works, though not large and many, are critical, political, and physical. His most popular works are, "A Liberal Plan of Study;" and "A Defence of Great Men against Accusations of practising Magic." His mode of life was abstemious; his talents and conversation lively; and his thirst of knowledge and industry prodigious. He died on his return from Sweden, where he had been invited and munificently received by Christina. Bayle has embellished his Dictionary with many extracts from this author's works, which convey a very favourable idea of his genius and vivacity. His death happened at Abbeville, in consequence of a fever, in July, 1653.

NAUDÆANA.

GALILEO GALILEI died at Florence, January 7, 1642, new style, at the age of 80. He was a great mathematician, and supported the doctrine of Copernicus, that the sun stood still and the earth moved. The inquisition at Rome made him recant this opinion; though the most learned men still retain it.

FRACASTORIUS

Was born without a mouth. There was only a small cleft, which was enlarged by a chirurgical operation. One day, whilst his mother was carrying him in her arms, and walking in the garden, she was scorched by lightning, and the child received no harm. His poem called *Syphilis* is well

known, and of high repute. In his latter days he wrote a poem on the Adventures of the Patriarch Joseph: but his poetic fire seems then to have left him; and the saint was celebrated with less eclat than the disorder.

JOSEPHUS.

His books on the affairs of the Hebrews, and the Jewish wars, labour under much interpolation. The Jews of the present time have this author in a different edition from ours, in which much conjecture is hazarded. Joseph Scaliger had an intention of giving an edition of this writer had he lived long enough.

ITALY

Is full of atheists and infidels: nevertheless, the number of writers on the soul's immortality is infinite. But I think they believe as little about that as about other subjects; for I consider it as a sure axiom, that the scepticism which they entertain on this is the reason of their writing. Moreover, the feebleness of their arguments is

such, that they rather add to the doubts than to the conviction of their readers.

JEWS.

There are many of them in Italy. They are tolerated because in the cities they carry on the necessary branches of trade. The laws forbid their acquiring any real estate. Some of them turn Christians; and that circumstance occurs frequently; but if a Christian turns Jew he is burnt. When a Jew is converted, his godfather, who in general is a cardinal, carries him five days about the streets in his carriage, and clothes him with black satin. After every body has seen him thus arrayed, he resumes the ordinary habit of his new profession.

This law of nature is the guide of every man of probity: “*quod tibi fieri non sis, alteri ne feceris*,” do not act towards others in a manner you would blame in them. There are many authors to direct the practice of this excellent rule: viz. Seneca’s *Epistles*, the *Wisdom of Charron*, the *Life*

of Pomponius Atticus, Montaigne's Essays, the Dialogues of La Mothe le Vayer, Pliny's Epistles, Horace, Juvenal, and the Meditations of the Philosophical Emperor Marcus Antoninus.

CARDINAL RICHELIEU

In 1632 and 1633 was very unpopular at Rome. His name was held in abhorrence; and they ascribed to him every disaster that happened in Europe. The Pope said of him: "This beggarly priest gives me more solicitude than all Christendom besides." If the Pope could have ruined him at that time, he would have done it with all his heart.

PAPER.

The ancients made use of waxen tables in writing called Pugillares, or leaves made of barks of trees. I have seen specimens of each in Italy. They did not make use of paper, for they had no linen. They knew hemp as an herb, but applied it not to this purpose. Rabelais, at the end of his third book, mentions hemp under the term

Pentaguellion, as a newly discovered plant, which had not been in use above a century. In the time of Charles VII. linen made of hemp was very scarce ; and the Queen only had two shifts made of it.

BOCCACE

Was born at Certaldo in Italy ; a barren soil, and productive only of onions. He was born nine years after Petrarch, in 1313. He was as good an orator and poet as Petrarch. His best work is the *Decameron*, which he composed at Florence in 1348. He wrote the *Genealogy of the Gods*, and of *Illustrious Women* ; an *Eclogue*, and the *Labyrinth of Love*. He died, æt. 62.

POPE GREGORY

Amassed a large fortune, though originally obscure. After having been a minor canon, he became Archbishop of Bologna, Cardinal and Pope. He was a man without erudition or talents. His nephew the Cardinal was a more ingenious man ; and to him he committed all affairs of importance.

The Cardinal Oregio used to beg alms in the streets of Rome. It is nothing surprising in that country to see a poor priest rise to great dignity. Pope Sextus V. was a swineherd, yet he bore a very high character as Pope. He was magnanimous, liberal, and inflexible. He had every quality of a great man.

Those Popes who have had children seem to have been the best Popes. Paul III. was a great character, and an able politician. Aeneas Sylvius, alias Pius II. had a son, of whom he speaks highly in one of his letters. Gregory XIII. who was a very excellent Pope, had a son, of whom he was very fond.

CARDINAL MAZARIN

Was born in 1602, July 14, according to the Italian memoirs. It is said that he was the son of an hosier and hatter, who had quitted his shop, and subsisted on a pension of 500 livres, paid him as an amanuensis.

Mazarin is a man of strong talents and excellent judgment, but avaricious; and at once an Italian, a Courtier, and a Cardinal.

Aristotle is perhaps entitled to as much reverence as a man can claim of another, for superiority of abilities. He surpasses Plato in all points. The latter philosopher is a cabalist, and has given rise to a thousand reveries and absurdities. Aristotle has led the way to the destruction of them. Cardan resembles Aristotle in the more solid and reputable parts of his writings; but too frequently falls into his reveries.

POPE JOAN.

The history of a female pope is a ridiculous falsity, invented by the Protestants; and I cannot see how Salmasius, in his treatise *de Primatu Petri*, can prove his belief on this subject. Joseph Scaliger, who was a Protestant, laughs at the account. I have seen a pamphlet, written by an Italian Jesuit, with this title to it—“*Thirteen reasons for disbelieving the existence of Pope Joan.*”

CÆSAR CAPORALI

Was a poet of Modena, and secretary of a Roman cardinal. He has written several burlesque poems on various subjects; and among them is the life of Mæcenas, replete with wit and humour. He was always poor and unhappy: a murmur against Providence, uttered by him, is the most singular mixture of profaneness, discontent, and blundering, that ever issued from the mouth of an unfortunate poet: “ If I had been bred a hatter, men would have been born without heads.”

SALMASIUS*,

At the instigation of the Prince of Orange, takes a side against the English; I know not if he will succeed. The barbarity of the English, in cutting off

* Milton, who was secretary to Cromwell, commenced politician on the opposite side of the question, and defended the Regicides in a language worthy of his cause; in which the learning and wit of the author was lost in the mire of furious declamation against the cause, and most virulent invective against the character of his opponent. See his *Defensio, &c.*

Charles's head, was abominable, as he was not a bad prince. I never was so much astonished at any event in my life. I thought that no people, besides the Turks, could be guilty of such a cruelty."

QUINQUINA, OR PERUVIAN BARK

Is the bark of a tree, found in the province of Quito, in America. The tree is of a moderate size: its leaves resemble those of a plumb-tree, but have no medicinal power, nor has the wood. The gum which flows from the tree, and the seed which it produces, are equally efficacious in curing a fever, with the bark itself. The Americans discovered this medicine in the year 1640. The properties of the bark were made known to the various parts of Europe by Cardinal de Lago, and some other Jesuits; and so it has been called Jesuits Powder.

CARDAN

Was born at Milan in 1501, and possessed great erudition, and an uncommon love of learning; but as many paths of

learning are thorny and obscure, he has left behind, not only instances of the general infirmities of the human mind, but various proofs of the peculiar irregularities and debilities of his own genius. Scaliger, in his book de 'Subtilitate,' wherein he attacks Cardan, at one time admits the more than human talents of this author, and in other places arraigns the more than puerile absurdities of his lucubrations*.

* "I do not," says Tiraboschi, "consider Cardan, either as a mathematician, physician, or astrologist, but as a philosopher. His mind was highly contemplative; fixed to no particular system, but striking out of the beaten paths of other philosophers, and giving himself up to the ardour of a rich and impetuous imagination. His treatises "De rerum Varietate," and "De Subtilitate," exhibit the genius of his writings. The following are the heads of his physical opinions, as far as a style at once regular and incoherent will allow us to decipher them. Matter, form, and spirit are his three elements: fire he excludes. The moon and stars possess a light of their own, besides what they receive from the sun. Comets are illuminated from the sun also: the air changing itself into rain and snow produces rivers: plants have not only vegetation, but sensations and affections. The souls of men and brutes are the same, save that in man the soul is interior, and produces human actions; in beasts it is exterior, and less efficacious, &c."

Tiraboschi's Italian Literature, by Antony Landi.

POPE GREGORY VII.

Cardan and Machiavel accuse this pope with burning several antient writers, and among the rest some of the works of Varro, the most learned man among the Romans. “Because,” say these authors, “the pope was afraid that St. Austin should be detected as a plagiarist in Varro, from whom he borrowed a great deal of matter, which he inserted in his famous book, entitled the “City of God*.”

TRAJANO BOCCALINI†.

This author, who was a man of exquisite wit, and profound erudition, wrote a great

* The ambitious and enterprizing character of Gregory, who was called *Hildebrand*, seems to countenance this accusation. This pontiff, though a moral and pious, and in most cases an exemplary person, spared no pains, and shrank from no exploit, or attempt, that could aggrandize the Catholic church, or favour his own wishes of grandeur and domination. His ambition caused great evils both in Rome and Germany. He died in 1085.

L'Avocat's Dict.

† Boccalini was born at Loretto, in 1556. He early shewed a talent for satire. His “Advertisements from Parnassus,” is his celebrated work, and written in the spirit, and

deal on political subjects. His chief employment during his life was, the appointment of governor to several small towns, the which he ruled over for one year only; and I have heard with little popularity. I have seen some MSS. notes on the history of Cornelius Tacitus, by this author.

PAUSILYPO

Is the name of a mountain in the kingdom of Naples, which is pierced through the middle, and forms a passage for travellers. This chasm, according to the popu-

after the manner of Lucian. The plan of the work represents the court of Apollo sitting in judgment on the literature and the politics of the times. Poets, kings, and legislators are called before this tribunal, and plead their causes, which are conducted, if not with much propriety, with a great deal of wit and vivacity. His political reflections in this work occasioned his death. He was beaten to death with sand-bags by some partizans of the Spanish court, which he had traduced. His Commentaries on Tacitus are merely a vehicle for his satire on Spanish politics. In his government of some ecclesiastical towns, he proved his political theories superior to his practice, and gave umbrage to the court of Rome by his conduct.

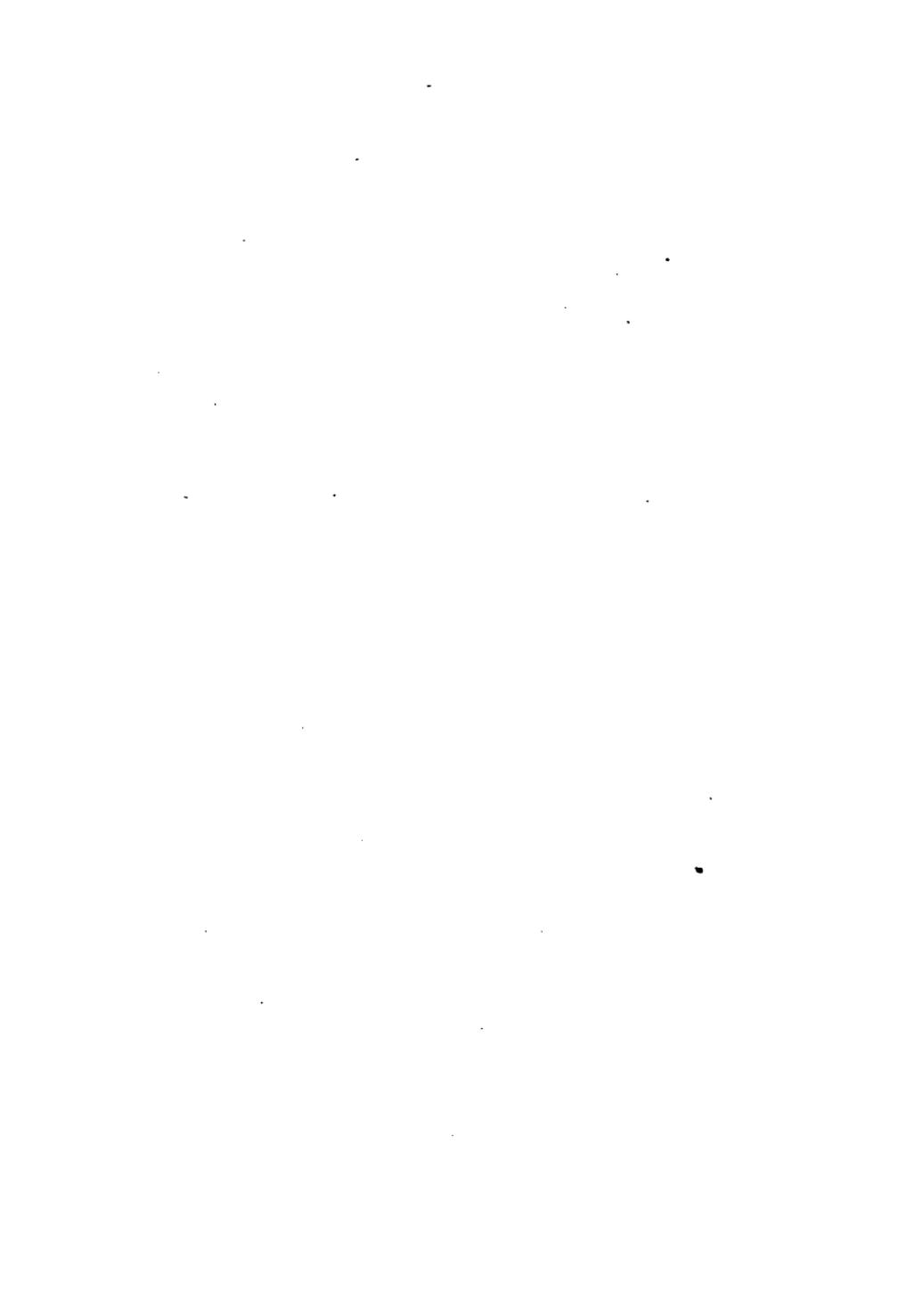
Tiraboschi's History of Italian Literature, abridged
by Anton. Landi, 1784.

lar notion, was effected by the magic of Virgil's muse. Thuanus, in his own life, part V. page 63, says this mountain assumed the Greek name of Pausilypus, because it had the power of causing grief and toil to cease; and is also the appellation of Jupiter, as we may see in Sophocles, adopted from the more antient Greek writers*.

* These Greek terms *Παυσις*, and *Λυπη*, which signify cessation and grief, seem to derive a justness of appellation from the description given us by the elegant Addison, in the opinion of those whose minds are so affected by picturesque spots. “ If a man would form to himself a just idea of this place, he must fancy a vast rock, undermined from one end to the other, and a highway running through it, nearly as long and as broad as the mall in St. James’s Park. The entry at both ends is higher than the middle parts of it, and sinks by degrees to fling in more light upon the rest. Towards the middle are two large funnels bored through the roof of the grotto, to let in light and fresh air.”

Remarks on several parts of Italy, in the years 1701, &c.

END OF NAUDÆANA.



PATINIANA.



S K E T C H
OF THE
LIFE AND WRITINGS
OF
GUY PATIN.

GUY PATIN was an eminent physician, and took his doctor's degree in physic at Paris, 1626. He was more known for the sprightliness of his manner and conversation, than his professional skill. He engaged in the controversy which prevailed at that time on the use of antimony. Patin was violent against that medicine. He died in 1666, with the character of a man of learning and an able physician. His most known work is his Letters, in 5 vols.

12mo, consisting of historical and political anecdotes; but written, as Voltaire says, with more vivacity than authority, and more acrimony than candour. The genius of his writings was considered as much resembling that of Rabelais, poignant and licentious. His person and air, it is said, bore a striking likeness to the famous statue at Rome of Cicero.

PATINIANA.

GASSENDI.

MY friend Gassendi was not one of the followers of Aristotle. He used often to say to me, in a joking way, "Aristotle has a nose made of wax, which we can turn any way we like with a finger and thumb."

Gassendi published the life of Tycho Brahe. The latter philosopher, in his treatise on the comet of 1574 (which disappeared at the death of Charles IX. having blazed during the time of the massacre of St. Bartholomew), declared, that, in consequence of this star, there should arise, towards the north, in Finland, a prince who should alarm Germany, and

who should disappear in 1632; which circumstance precisely described Gustavus of Sweden.

SALMASIUS.

Salmasius, the most learned man of his time, was the son of a Counsellor of the Parliament of Dijon. On his turning Calvinist, he gave his father much dissatisfaction. He lived retired a long time at Leyden, and died at the Spa Waters, 1653.

VERSES ON HIS DEATH.

Ingens exigua jacet hac sub mole sepultus
 Assertor regum, numinis atque pugil.
 Finivit Spadæ vitam Salmasius hospes,
 Trajectum cineres ossaque triste tenet.
 Quod mortale fuit, periit: pars altera cœlis
 Reddita fit major, doctior esse nequit.

Here lies, beneath this small and humble sod,
 The champion of the pow'r of kings and God.
 Thy water Spa*, Salmasius drank in vain:

* It was imagined that Salmasius drank the Spa waters at an improper time. The Editor thinks it necessary to apologize for the absurd panegyric contained in the two last lines. The

Ah! must thy soil his lifeless bones retain?
Perish'd each mortal part, his soul shall rise
More pure, more grand; it cannot be more
wise.

When Salmasius departed from Sweden, the Queen paid him every attention possible, and conferred various presents on him and his wife. She appointed him a pension for life of 40,000 livres; and gave him a coach and six horses, with servants, to conduct him to Holland, who were charged to defray all his expences thither.

LORD BACON.

Francis Bacon, Lord Chancellor of England, was the greatest genius of his age; and a person endued with extraordinary talents and inclination to promote the cause of literature. The pity is that he had no one to second his endeavours. He died at

hyperbole usual to Roman writers, perhaps, led the author astray: or perhaps a great admiration of the uncommon and acknowledged erudition of Salmasius raised his admiration into enthusiasm. The second line alludes to his theological and political works.

the age of 66; and so poor, that there remains a letter of his to the King, praying his bounty, lest "he who had only wished to live to study, might be obliged now to study to live." He was born to instruct others, and to set them in the right way to be teachers themselves. In literature, improvement, and not innovation, is the path to the advancement and benefit of letters.

ALDUS.

Paulus Manutius, the famous Venetian printer, was father of the younger Aldus, and the son of the elder. The *Cicero* of Aldus is a very beautiful work. The profligate conduct of his daughter, whom he removed from a convent, though she had taken the vows, and married to a friend, caused a deep melancholy in his mind, and hastened his death. He had a son, of whom is no mention. Over his study-door was this inscription:—"Quisquis es, roga te Aldus Manutius, ut si quid est, quod sibi velis, perpaucis agas, deinde abeas; nisi tanquam Hercules, defesso Atlanti

veneris suppositurus humeros: semper enim erit quod tu agas, et quotquot huc attulerint pedes."—Stranger, whoèver thou art, it is the request of Aldus Manutius, if you have any business with him, that you would announce it as briefly as possible and retire; unless, like another Hercules, you are come to relieve for a while the weary Atlas of his weight: for endless toil awaits you here; and sufficient to employ every party, however numerous, that may choose to enter in here.

GESNER.

Conrad Gesner died at Zurich in 1565, aged 49. This great man, who had passed all his life in labouring for the benefit of literature at large, was seized with the plague; and finding his disorder incurable, was by his desire conveyed into his study, where he shortly expired. It is interesting to mention the spot where he died; as it was the place in which, during his life, he had composed his valuable and immortal works.

SCALIGER.

Julius Cæsar Scaliger, the great critic, was likewise a great imposter; yet a man of talents and vigour. Though he says it himself, he was never in war, or at the court of the Emperor Maximilian. His whole life was passed in his study. He had been a Cordelier, but left his society, and lived in the world. After quitting his monkish garb, he circulated a report through Europe, that he was descended from the princes of Verona of his name. To conceal his real origin, he sojourned in France. In his grand work against Cardan, he boasts of great knowledge in the art of war, in natural history, and medicine; which declarations are all false, and counterfeited with the design of disguising his low origin, and his former monastic state, of which his vanity and ambition had made him ashamed.

BEZA.

The great Theodore Beza was etymologically a triumvir; that is, he was married

three times. He died at Geneva, 1605. The following lines were written on his three marriages by one Stephen Pasquier:

Uxores ego tres vario sum tempore nactus,
Cum juvenis, tum vir factus, et inde senex,
Propter opus, prima est validis mihi juncta
sub annis,

Altera propter opes, altera propter opem,
In age, youth, and manhood, three wives
have I tried,
Whose qualities rare all my wants have
supplied.

The first, goaded on by the ardour of youth,
I woo'd for the sake of her person, forsooth:
The second I took for the sake of her purse;
And the third—for what reason? I wanted
a nurse.

DRAKE.

Francis Drake has left behind him in England the character of an excellent Seaman. He first, after Sebastian Cano*, a

* Sebastian Cano, or Canus, a Biscayan by birth, attended the celebrated Magellan in his voyages; and passed those straits with him which were afterwards called after his

native of Spain, travelled round the world; which voyage he performed in two years and eight months, setting off Decem. 19, 1577: he returned Novem. 3, 1580. The following verses were made on his return, and are preserved in Camden's Life of Queen Elizabeth.

Drace, perrerati quem novit terminus orbis,
Quemque simul mundi vidi uterque polus.
Si taceant homines, facient te sidera notum,
Sol nescit comitis non memor esse sui.

Where'er old Ocean's boundless waters roll,
Have borne, great Drake, thy bark from
pole to pole.

Should envious mortals o'er thy labours
sleep,

The stars, which led thee thro' the vent'rous
deep,

Shall tell thy praises; and thy well-earn'd
fame,

The sun, thy fellow-traveller, proclaim.

name. He retired to Seville in 1522. Charles V. presented him with a globe, having this device; "Primus me circum-dedisti." You first went round me.

Madame de G——, maid of honour to Queen Anne of Austria, was banished from that princess's presence, for being accused of an intrigue with a young lord of the court. The consequence of that amour was tragical. The medicine she used to procure an abortion proved mortal. On this adventure M. Henault* made these verses, entitled the *Abortion*.

L'AVORTON.

Toi, qui meurs avant que de naître,
 Assemblage confus du néant et de l'être,
 Triste Avorton, informe enfant,
 Rebut du néant et de l'être.
 Toi, que l'amour fait par un crime,
 Et que l'honneur défait par un crime à son
 tour,
 Funeste ouvrage de l'amour,
 De l'honneur funeste victime:
 Laisse-moi calmer mon ennui,
 Et du fond du néant où tu rentres aujourd'
 hui,

* The author of this sonnet was the son of a baker in Paris; where he lived a dissolute life, without morals or religion, and died in 1682.

Ne trouble point l'horreur dont ma faute
est punie.

Deux tyrans opposés ont décidé ton sort,
L'amour malgré l'honneur t'a fait donner
la vie,

L'honneur malgré l'amour t'a fait donner la
mort.

THE ABORTION.

Being equivocal, whose breath
Was scarcely heard; for hasty death
Claim'd thee too soon; mysterious creature,
Bereft of human shape and feature!
Offspring of love devoid of shame,
Victim to honour's guilty claim;
Sunk into nothing, whence you rose,
No more my blushing faults expose.
Cease, cease, of crimes the fatal strife,
That caus'd thy death, or gave thee life!
Cease to remind me, gloomy sprite,
Love bade thee live in honour's spite;
And honour, to that love a foe,
Has sent thee to the shades below.

NYPHUS.

Augustus Nyphus, a native of Sueza, in
the kingdom of Naples, whose books of

Morals were published at Paris in 1645, lived at the time of Charles V. Being visited by the Emperor, he shewed him into a room, where there was only one chair, on which Nyphus placed himself; observing to the Emperor, that a man of his rank could order another to be brought. In conversation with Charles, he said, “ You are an Emperor of soldiers, and I am an Emperor of books.”

FATHER ADAM.

Father Adam was a Jesuit of Limosin, who was silenced afterwards for preaching against St. Austin. The Queen-Mother, coming out from one of his sermons, asked a courtier who was near her, what he thought of the discourse. “ Madam,” replied the gentleman, “ the sermon convinces me of the truth of the doctrine of Preadamites.” “ How so?” says the Queen. “ Because, Madam, I am now certain that Father Adam is not the *first* of men.”

James VI. king of England and Scotland, was a lover of peace, but a debauchee and

a pedant. Causabon, the famous critic, wrote a book to decry him. It contains very severe animadversions, and preserves no decency of narration; yet some decorum is due to crowned heads, even after death. He asserts, that James's behaviour was the occasion that the Queen's conduct (who was the daughter of the king of Denmark) was not as it ought to have been. The book alluded to is entitled *Corona Regia*.

Pliny's Natural History is a very fine composition. It is original in the highest degree. It yields in merit to Aristotle and Plutarch only. Pliny's knowledge is deep, and his mind sagacious; which enabled him to controvert popular prejudices and errors. He is modest with respect to his situation and talents, too well knowing the infirmities of nature as well as the misfortunes of life. His reflections are solid and well founded. It is the height of ignorance and folly to neglect or despise his Natural History.

Of all the historians for the last sixty years, who have written on the affairs of

any European nation, M. le President de Thou has in my judgment shewn himself much superior. “Qui horrida quadam sed felici libertate,” who, with a style harsh yet manly, has decried the vices of every set of men, in every country, and among every individual where he found them abound. This author is the favourite of all honest and disinterested readers. Second to the President de Thou comes Famianus Strada; whose history is very curious and well arranged. I wish he had given us the second volume as correct as he did the first. “In quo viginti annos perficiendo insumpsit,” the labour of twenty years. Famianus Strada has often told me that it was very difficult and almost impossible to be a good historian. “To execute the office well,” says he, “the writer should belong to no country, no order of men, no party, and no religion.”

DUKE OF GUISE*.

I was acquainted with the Duke of Guise, appointed to the defence of Naples. He

* This anecdote mentioned by Patin is one proof among many, of the difficulties which occur in history in point of mat-

was the grandson of the Duke of that name who was killed at Blois. He was born, if I mistake not, in 1614. He was a man of great merit, but somewhat a pretender to splendid actions. I know from very good authority that his ill success at Naples was owing to an assignation which he kept with a woman who betrayed him for money into the hands of the Spaniards. After this exploit his boasting was absurd. He died in 1664.

SCHOLAR.

Men of letters (very luckily for themselves) are seldom men of turbulent ambition, but quiet men, and make good domestic characters. Their province is to be authors and fathers of families. Grotius

ters of fact. L'Avocat in his Dictionary mentions that the Duke failed in his command to quiet a Spanish faction at Naples, on account of his countrymen, the French, not ably succouring him when in that employment; and that, in consequence of their deserting him, he fell into the hands of the Spaniards, who imprisoned him in Segovia five years. L'Avocat also mentions some memoirs of this Duke published under his name but probably written by his secretary. To which Patin alludes at the latter end of this article. The dates and other circumstances in both narrations are accordant.

said of Gerard Vossius* that he doubted “scriberetne accuratiūs aut gigneret liberos feliciūs.” Whether he had a better knack at getting children or writing books. It is certain that he was skilful at both.

CALVIN

Was a man of considerable learning, and is on that account respectable; but his conduct produced many evils arising from his turbulent ambition. His disposition was malignant and revengeful, as he instanced in the persecution of Servetus the Spaniard, whose death was caused by persons who pretend to be under the influence of apostolic mildness and benevolence.

SERVETUS.

Mich. Servetus was bred to physic, and applied himself successfully to Geography, as may be seen by his “Ptolemy.” He promulgated his doctrine about the trinity, in opposition to Calvin, which work is very

* Gerard John Vossius by his two wives had seven children, and left behind him six volumes in folio of his works, which are considered by all scholars as valuable contributions to the general stock of classical erudition.

rare, and the process against him by the furious Calvin was commenced at Geneva, in 1553. See Sleidan, page 749*.

SINGULAR PASSAGE IN LIVY†.

Detur antiquitati hæc venia ut miscendo humana divinis primordia urbium augustiora faciat." To the antients may be granted the liberty they use of mixing sacred and profane histories in order that the origin of states and cities may appear more venerable.

ANGELUS POLITIANUS‡

Was one of the most eminent scholars of his own or any other age. Erasmus says of

* See his History de Statu Religionis et Reipub. Germanorum, folio, 1555. Sleidan (John) died in the Lutheran persuasion.

L'AVOCAT'S Dict.

† The same sentiment, or nearly so, is in the fourth chapter of his history, in which he relates the story of Romulus and Remus being exposed and suckled by a wolf. The rape of the vestal their mother, by Mars, "quia Deus auctor culpas honestior erat;" because ascribing the offence to a God made it more honourable, are the words of this *moral* and *religious* writer of antiquity.

‡ Angelus Politianus was the greatest ornament of Learning in the fifteenth century. He was patronised from his tender years by Cosmo de Medicis. His great work was his History

him in his Ciceroniana, “*Rarum fuit naturæ miraculum.*” He was a prodigy in nature. His moral character is much arraigned. He called himself Politianus, from the place of his birth, Monte Pulciano in Tuscany; his real name was John Petit.

RELIGIO MEDICI.

I have a high respect for this treatise, “*The Religion of a Physician,*” which may with good reason be called also the physician. It was written by an English practitioner† in physic, eminent for his general of the Conspiracy of “*de’ Pazzi.*” The best editions of this ingenious scholar were printed at Venice, in folio, 1498, and 3 vols. octavo, in 1553, at Basle.

† Sir Thomas Browne, was knighted by Charles the II. at Norwich, where he practised for many years with eminent reputation as a physician. His tract called “*Religio Medici,*” gained him great fame at home and abroad, and he deserves not the severe strictures bestowed on him by Patin. The treatise is very metaphysical, yet written with total freedom from all dogmatic boldness, though in some places apparently sceptical. The author’s own account of it will be a sufficient apology for its defects. Speaking of the copy of this treatise, printed at London, 1642, octavo, he says, “*He who shall peruse this work and shall take notice of divers particularities and personal expressions in it, will easily discern that the intention was not public, being a private exercise directed to*

erudition; he seeks, indeed, for a master in point of religion, and perhaps, like many others, he will not find one. It may be said of him as Philip de Comines said of Francis de Paule, “ He is now living, and is as likely to grow worse as to grow better.”

VANINI.

Julius Cæsar Vanini* was an author who was burnt at Toulouse in 1619. He was of Naples, where Vanini is a common name. He was tired of life because he had not money enough to gratify his inordinate myself; what is delivered therein was rather a memorial unto me than an example or rule unto any other; therefore if there be any singularity correspondent unto the private conceptions of any man it doth not advantage them; or if dissentaneous thereunto it no way overthrows them.”

BAYLE's Life of Sir Thomas Brown.

* Bayle, in his life of this execrable man, acutely observes that Patin's account of the letter being *sent* to the Pope may be doubtful, though he thinks it very probable that such a one might be shown about among his friends, by Vanini. Bayle has quoted an account of the accusation of Vanini, of Atheistical writings, by the parliament of Toulouse, and the execution of the miscreant in that town, related by the president of Toulouse, in which condemnation, his chief accuser was a person of the name of Franconi, a man eminent for his rank and excellent reputation.

passions. He was a pretending rather than a real scholar. His dialogue on the "Secrets of Nature," is stolen from Pompanacius Fracastorius and Scaliger's answer to Cardan, which I have proved. He wrote to Pope Paul V. that if he did not bestow on him a benefice of such a value, he would overthrow by his writings the christian religion. A man of honour told me that he had seen this letter and that it contained a most detestable mass of execrations, ribaldry, and blasphemy.

KING OF ETHIOPIA.

In the time of Cardinal Richelieu in 1638, a man pretended to be the King of Ethiopia, and called himself Gaza-Christ. He died at Ruel, next door to that minister's residence. I believe him to have been an impostor, but I can recollect little of his history that interested me, except the following verses, which were written upon his pretensions at his death.

Cy gît le Roi d'Ethiopie,
Soit original où copie ;
Sa mort a vuidè les debats,
S'il fut roi ou ne le fut pas.

IMITATED.

Here lies the Ethiopian prince,
Once real or pretended ;
Which was the case, death some days since
The grand dispute has ended.

RABELAIS.

Francis Rabelais was a modern disciple of Epicurus. Ease, mirth, and wine composed the catalogue of his wishes. The indecent phrases and vulgar expressions too frequent in his writings, he picked up at taverns and all other such places which he delighted to frequent. He excels in happy imitations of good writers, as Lucian and Aristophanes; and has taken many of his stories from Merlin Coccaie*, otherwise Folingo, Poggius of Florence, and Erasmus.

* This author, who is little known, wrote under a false name; his real one was Theofilo Folengio, of Mantua; a celebrated scholar of the sixteenth century. His great work is "Opus Macaronicum," a metrical satire, in which Latin and Italian words are interspersed according to the whim or convenience of the line; this style is called macaronic, from the Italian word macaroni, a dish composed of cheese, flour, and eggs.

L'AVOCAT'S DICT.

END OF PATINIANA.

SORBERIANA.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

S K E T C H
OF THE
LIFE AND WRITINGS
OF
SORBIERE.

SAMUEL SORBIERE was born of Protestant parents in the year 1610. His father was a tradesman. Having laid a proper foundation in languages and polite literature, he went to Paris and studied divinity; but he soon quitted that pursuit. He applied himself to physic; in which he made so great a progress, that he formed an abridgment for his own use, which was likewise printed on one sheet. He after-

wards turned Roman Catholic; and was well recommended to the Court of Rome by Cardinal Mazarin, to whom he dedicated his Reasons of Conversion. But Sorbiere, who was a discontented man, grumbled that Clement IX. did not take sufficient care of his fortune; and on receiving some small favours from the Pope, it is said that he exclaimed, “Most holy Father, you give ruffles to a man who wants a shirt.” Nevertheless Sorbiere, by the patronage of Louis XIV. and Pope Alexander VII. had a comfortable subsistence during his life, which ended by a dropsy in April 1670. His chief works are, a Treatise on the passage of the Chyle, and the Motion of the Heart, abounding in doubts; a Discourse on the Transfusion of the Blood of Animals into the Human Body; translations into the French language, of Sir Thomas More’s Utopia, some of Hobbes’s works, and some part of Camden’s Britannia.

SORBERIANA.

ATHEISTS.

THREE are three kinds of atheists; persons of subtle understandings, men of profligate principles, and ignorant pretenders to thinking. The two last are generally converted by misfortunes, or the approach of death, the great touchstone of the soul. As to the former, it is impossible for me to imagine how they can, as men of knowledge, reject so many evidences of a first cause.

M. DESCARTES.

M. Descartes was very silent and sparing of words. I passed two hours with him one day, without carrying away one idea. He spoke little, and seemed afraid lest

what he looked upon as mysterious should be laid open; or perhaps he did not make much account of his own theories, or preserved silence out of pomp, or a contempt of the opinion of others. There are persons who find mysteries every where; some admit them not at all; as some minds love darkness, and some rejoice in light. •

I view Descartes in the same light as I do dancers on the slack rope. I admire their agility and boldness, and the gracefulness of their motions; but I think their powers misemployed. Descartes was a man of uncommon genius; and perhaps it may be through my dulness or ignorance that I ascribe to him extravagant attempts in physics. He appears indeed to have aspired to an intimate connection with nature, and to have surveyed the charms of the goddess with the unreserved privilege of an husband. He is superior to the schoolmen in reasoning, though he retains much of their abstracted refinements. If he has failed, so have his predecessors; and so will those

who treat of physics after him, and the public must be judge.

When I was at Amsterdām, I lodged with an old soldier; who, after having served seven years, returned to his old trade of a taylor. The fellow was eternally spouting out quotations from scripture, without any occasion or connection; as he seemed to be a most complete blockhead. All his religion consisted in saying he was a Protestant, and thanking God that he did not go to mass. With all this, he was for ever at the alehouse; and would frequently beat his wife, and at the same time apply quotations from scripture, which he considered as bearing hard on her sex.

Courtiers behave to kings with regard to their understandings, as gypsies do to their children; which they cripple and disfigure, in order to render them fit objects of charity, and to promote their trade of begging.

More tragedies than comedies are produced. Young men make first an attempt at tragedy; not being capable, for want of knowledge and experience, to attempt any other kind of writing. Their hero of the tragedy is for the most part a fictitious character, and Phœbus and the Muses are invoked to fit him out for appearing. On the contrary, the characters of a comedy are such as we meet with daily in the streets at every turn, and we have only to transcribe their words and actions. It is true, those we esteem the most excellent painters are not frequently the best copyists; and that good historians are not always skilful in drawing characters. But perhaps this is a defect in them; and to speak fairly, the painter who copies nature exactly, and with art, is surely as deserving of our praise as he who cannot paint after nature, but looks for an original in his own caprice. It appears that comedy is the most difficult of dramatic works: as the poet imitates characters which are under the observation of all, and whose opinion must confirm the

likeness of the portraiture. The style of comedy is less arduous than that of tragedy: as there is less art in running very fast, and skipping up and down, than in a regular march or a graceful dance. Yet it is not so difficult to soar in heroic verse as to represent common life, which requires a steady and vigorous pencil.

DEVOTEE.

There is nothing more dangerous in society than a religionist under the influence of passion. He becomes the most choleric and revengeful animal: he considers God as under an obligation to assist him: he thinks religion is wounded in his person, and looks upon his wrath as originating from Heaven.

FORTUNE.

It is more difficult to make a thing from no beginning than to make great additions to it. How much more glory and power are manifested in making the fortune of a person who rises from nothing, than to set

another on the top of the wheel, who we find has already put himself in motion.

A man of rank told me of a remarkable circumstance to which he was witness at a salt-mine in Poland. In the top of a very high hill are deep holes, from which by machines, immense stones are drawn out; which, whilst they remain near the bottom, or are raised to a certain height, are lifted by one man: but when they rise to the mouth of these caverns, and the external air gets in, so great a weight is added to these stones, that scarce a dozen men, co-operating with the machines, can prevent them from tumbling back into the pits.

HOBBES AND MACHIAVEL.

Hobbes and Machiavel exhibit the same difference in their treating the subject of politics, as one person who should pound sugar in a mortar rubbed over with garlick, and one who should pound it in a mortar with amber. One reasons like a savage,

or a brute: the other as an humane, honest, and benevolent man. The one in his utmost rigour shews himself a man of feeling, who regrets the evil he occasions: like a skilful surgeon, he tenderly cuts away the proud flesh. The other acts like a banditto, who robs the passenger; or like a revengeful man, who would turn round his sword in the wound that he has made.

Hobbes rendered himself formidable (how I cannot tell) to the English clergy, and to the mathematicians at Oxford and their adherents. I have heard that King Charles II. used to compare Hobbes to a bear, against whom they turned out dogs by way of sport and exercise.

HORACE AND LUCRETIUS.

I scarce know which to prefer. To the former I go as to a mistress, beautiful, learned, and witty; who, without having the foibles of her sex, retains only its graces and its vivacity. I consider Lucretius as a friend, with whom I converse on subjects

of importance; whom I visit, not to relax myself with gay conversation, but to enter with him into serious discussions; and from whom I receive instruction blended with amusement. Nor is Horace without his powers of edification, when “*admissus circum præcordia ludit.*”

HARVEY.

I was much delighted with Dr. Harvey's Treatise on the Motion of the Heart and the Circulation of the Blood. His theory pleased me like demonstration. He has laid open the fountain of diseases, the œconomy of the human frame, and the process of nutrition. Parisan, a Venetian, wrote against Harvey; but never received any answer, or deserved one.

EDUCATION.

Though unassisted nature does very wonderful things, it must be acknowledged that, when assisted by learning, she still can produce greater exertions. But a very important point is to be attended to in instruction; that the alloy and temper super-

induced by it do not render the mind more brittle, harsh, and less adroit. These defects too frequently take place, when ignorant instructors of youth forget that the main end of education is to teach them the art and conduct of life.

The Jewish Doctors report, that the Ten Commandments were written in such a manner that not one single letter more could have a place there. Would to God that the laws of our Creator were so amply engraved in the human heart, as to fill every corner of it in such a way that nothing else could find the possibility of lodging there.

MATHEMATICS AND MORALS.

Mathematics constitute the true metaphysics, and morals the true system of theology. Both originate from physics, and society is founded on them. For the arts of civil life and its police are derived from them, and all those modes of action which distinguish us from brutes. Mathe-

matics follow pure nature, requiring few acquisitions, and not needing so many resources as we find necessary in our miscellaneous, and, with respect to them, superfluous exertions. We call spirits substances that are very subtle; and we distinguish them from bodies, because they have less extension, and not because they have none at all.

MOLIERE.

There is in the works of this author an inimitable sprightliness; so happy a conduct in his stories, so much fine comic wit, superior to the greatest writers that have preceded him in this way of composition. There is so much poignant humour, which he first introduced, that he hits the taste of all readers; so that the illiterate as well as well-informed people all crowd to his comedies. But this writer has charms peculiarly suited to delicate ears and refined understandings. Men of uncultivated minds take delight alone in the sportive and burlesque part of his plays: whilst more polite spectators are astonished at his sagacity in

portraying the manners of mankind, and his depth of judgment and good sense in unfolding the treasures of a most philosophical genius.

THE PLAGUES OF A SMALL TOWN.

A lawyer with great knowledge, great sophistry, and no justice; an eminent physician, with little skill or conduct; a preacher without any conscience; a quarrelsome knight at arms; a politician without principles; and a man of letters who eternally dogmatizes.

MEDICIS.

The family of De Medicis, Dukes of Florence, most probably took their rise from some ancestor who was an eminent physician, as they still bear in their arms the device of five pills.

POLITICS.

When a man is well-informed in the fundamental laws of a state, with whatever relates to the arrangement in the laws, the police, and the finances and strength of a

country; and has likewise a knowledge of the interests of the neighbouring potentates, and disposition of parties that may disturb the internal peace of a nation, he may then form some probable conjecture of the events of things. If he has not these qualifications, he is without the chief requisites of a politician. Matters of state turn not on speculations; and the great mistakes in judging about them arise from a supposition they will take the turn the speculator thinks they ought. Reason very seldom directs them; and for the most part, the most wise regulations are those which have the least depended on foresight. A superficial observation of life will corroborate these remarks.

A PROBLEM.

To the question, “What are the reasons that women are more constant in friendship than men?” the following answer might be given. The temperament of women is more cold, and therefore less likely to change or fly off from an object to which they are once attached. The same coolness

of constitution renders them more subject to timidity; and so they adhere to objects of affection, as being more fearful of losing what they value, and think cannot be restored. Shame and custom do not permit them to make the first advances toward friendship. Women likewise have not so much general acquaintance as men, or such freedom in seeking them; which circumstances prevent them from changing the old ones.

ROMANCES.

Methinks, when I grow old, I shall prefer romances to history, if I continue to have the same esteem for truth that I now possess. I see no truth opposed to what they relate; whilst history is full of obscurities, defects, and contradictions. In the latter, the truth of a fact remains in some degree opposed by historical narration; but with regard to the falsehood of a fabulous story, there is no matter of fact to stand against the narration, so is there no fear of another falsehood to destroy the former one. Both being mutually friends,

they support to the utmost whatever shadow of substance they may reciprocally possess.

BLEEDING.

If the human body is a machine whose source of motion is what flows in the veins and arteries, one may take so much of that liquor from those channels as to stop the current; and when it is once stopped, it is not in our power to restore the motion. Strong spiritual essences may for a time restore an emaciated body; but if the great channels of life are once stopped or weakened, we cannot restore their former state. Let us suppose the water of a mill to be choaked with trees and rubbish after an inundation: it would be right to turn the stream a little, and clear it of its incumbrances; but to dry it up, and too much lower the bed of the dam, so as not to turn the mill, would to speak of it as an animal, be to put it to death. So we must suppose in human disorders, that the blood which is taken from the veins by phlebotomy has as much good quality as bad, and that what remains of foulness is not by that

means always rendered less improper for the circulation and health of the body.

RHAPSODIES.

M. *** continually runs down modern authors, accusing them of want of novelty; and includes in this censure the immortal works of Vossius and Gassendi, and calls them rhapsodies. I have no objection that M. *** does not read them; and moreover, that whilst I am eating rich soups, which are rhapsodies, M. *** should take up with brown bread from the oven; that M. *** should live in a cavern, as a fine house is a rhapsody; that for his own brilliant writings he should be crowned with a bundle of straw, to avoid the rhapsodies of a chaplet of roses. For my part, I think that when the master is absent, we can listen to the scholar, provided his voice is good, and the air is no mean imitation of the original.

RABELAIS.

Though we may have long bid adieu to the frolics of youth, yet do we retain a

kind remembrance of those who have shared them with us. It fares so with Rabelais and myself. I read him very soon after I left school, and I still reserve a liking to him; as well as to other frolicsome authors that pleased me at that time, as Lucian and Martial. To this agreeable writer the grave Thuanus bears this testimony: “Ingeniosissimum (Rabelais) opus composuit. in quo omnium ordinum hemines deridendos propinavit.” He composed a most ingenious work, in which he threw very shrewd and laughable strictures on all men of every rank in society.—There is, no doubt, much pleasantry and good sense in Rabelais; and if one is not a Stoic, the reading of him promotes great cheerfulness in the mind. A man of sense and virtue can peruse this author with edification; and distinguish properly his rudeness and buffoonery, with the same kind of smile that a spectator would look upon the picture of St. Jean à Lyon, of the conception of St. John, represented by Zacharias and Elizabeth lying in bed together.

SALMASIUS.

When I was at Leyden studying physic, I frequently had conversations with Salmasius. I used continually on a Sunday afternoon to visit him, where I found people of very high rank. Salmasius used to sit on one side of the fire-place, and his wife on the other; and the company round them. She was a woman of great sense and reading; and continually joined in the discourse; and no one of the company escaped her raillery. Salmasius talked little, and without effort; but when in good humour, he was very talkative and erudite. I remember carrying with me there a French gentleman who had never seen him, and we agreed to talk of hunting and coursing. We opened the subject; and my friend, who was an old sportsman, declared he was surprised at the accurate, and wide knowledge of Salmasius on that topic. "For he talked not of field sports," says my friend, "from books alone; but he shewed an acquaintance with them that could only be obtained by traversing the

whole country, and killing a thousand hares."

To deliver my opinion frankly upon Salmasius's book, *Defensio Regis* (a Defence of Charles the First of England), it seems too long for men of business to peruse, who require dry reasoning. But it is not too long for those whose delight is in good Latinity, and who have leisure to amuse themselves with pointed sentences, and with brilliant passages and florid eloquence, which come recommended by new arguments on old topics, and perpetual repetitions of fresh wit and new graces.

TRICKS.

Simple people look upon the sleight of hand tricks of jugglers as performed by the interference of an evil spirit, and cannot think them to be the effects of a nimble wrist. When I was young, and saw men dance on the tight rope, I thought they were in covenant with the devil; and I believe most of my female acquaintance

were of the same opinion. It is natural for us to dogmatize, and ignorance is never given to doubts. One is more ready to give a foolish reason for a thing, than to acknowledge that we cannot give any. The devil is therefore called in to explain causes which we cannot do ourselves. Men of sense indeed are ashamed to produce reasons for things when they think them foolish ones, and dare own their ignorance. I fear these simple folks who judge of jugglers are imitated by some philosophers, who presume to explain the causes of natural phenomena, by calling in the aid of metaphysics.

SCARRON.

The style of Scarron is very difficult to imitate; there is so much fine sense mixed with his merriment. He who should attempt to copy this author, must add to facility of rhyming and richness of invention, a great acquaintance with the best authors in elegant erudition; and to his knowledge he must join eloquence. To men of penetration the most dexterous

irony, the most profound sagacity, will appear through clouds of gross merriment and unlimited buffoonery, M. Scarron is wise and merry, sapit et ridet, in a manner very different from the dull writers of morals in this age, whose writings torpify the attention, and hang a weight on the understanding. I wish some one had written his life with exactness; and collected the many lively things he scattered in conversation, which are not preserved in his books. M. Scarron in his life-time was highly esteemed and loved by a very respectable acquaintance. Under his portrait are these verses, written by the learned M. Menage:

Ille ego sum vates rabido data præda dolori,
Qui supero sanos lusibus atque jocis :
Zenonis sobolcs vultu mala ferre sereno,
Et potuit cynici libera turba sophi.
Qui medios inter potuit ridere dolores,
Me præter, toto nullus in orbe fuit !

I am the bard whose being was disease,
Yet who in health could boast such powers
to please ?

Stoics and cynics proudly may oppose,
With hearts unshaken, life's severest woes:
But who, like me, could harshest pains be-
guile
By the gay joke, and midst his sorrows smile?

MADAME SCARRON.

In the history of her husband this lady would hold a very elevated rank. This beautiful lass of sixteen, in spite of the dreadful infirmities of her husband, the sprightliness of her own temper, and the solicitations of lovers the most wealthy and powerful, preserved her character unblemished. Uncommon praise should be given to this woman, for having discharged so faithfully the duties of the marriage state, without the encouragement of its principal pleasures.

SERIOUSNESS.

What can be a more serious thing than the attention of the mind to the rules of good sense? Yet wisdom is a cheerful state of it. For wisdom leads to the most satisfactory enjoyments. Apart from boisterous

laughter, from the terraces of kings, the splendour of courts, and the glare of riches, without a wish or a thought of them, the sage derives his enjoyment from the serenity of his meditations, and the calm and tranquil state of his own bosom.

TRANQUILLITY.

I look upon tranquillity of mind and patience to contribute as much as any thing whatever to the curing diseases. On this principle I account for the circumstance of animals not labouring under illness so long as human beings. Brutes do not think so much as we, nor vex themselves about futurity; but endure their maladies without reflecting on them, and recover from them by the sole means of temperance and repose.

TARTUFFE, OR THE IMPOSTOR.

In reading this play of Moliere, I figure to myself Plautus, Terence, Cecilius, Andronicus and Menander, falling at the knees of Moliere, and acknowledging him for their master; confessing not only their

incapacity to have written this play, but declaring it to have totally effaced their own productions.

VOITURE.

One cannot help praising Hobbes, Descartes, and Balzac; but one voluntarily praises Voiture.

VENETIANS.

As individuals these people are unskilful politicians; but in consultation they produce excellent schemes. In affairs of ever so small importance, they form a committee of twelve men of different modes of thinking; who by ballot conclude upon the business in hand, not without the most mature consideration of the subject before them.

TRAVELLERS.

Those who have made voyages to distant countries cry up what they have seen and observed, to the disparagement of their own countries. Those who never stirred from home look upon all foreigners as barbarians.

LIFE.

The progress of it may be compared to the five acts of a play:

- Act I. The state of innocence.
- Act II. The passions.
- Act III. Love of study.
- Act IV. Ambition.
- Act V. Devotion and quiet.

GENEROSITY.

When his minister presented a catalogue of his attendants to Alfonso, king of Castile, to mark the names of such as he deemed superfluous and burdensome to the prince, reserving some who might be useful and necessary: the king, on examining the list, made the following generous and witty answer. "Some of them I must retain, because I cannot do without them; and the rest I must keep, because they cannot do without me*."

* Sorbiere probably (though he has not named him) means Alfonso X. king of Castile, as the writers of that prince's life celebrate him for his philosophical turn of mind, which predominated over his ambition and political interest.

AVICENNA.

Andreas Alpago, of Belluno, in 1527, translated into Latin five books on medicine, written in Arabic by Avicenna, which he was enabled to do by a residence of thirty years in the borders of Arabia and Syria. *Alpago* thus traces the origin of the name of *Avicenna*: “The Arabians,” says he, “name a man, who has a son, by the term signifying father of a first-born, specifying the son’s name, and giving the father the name of his father and grandfather. Avicenna’s name was *Hasen*, his father was called *Hali*, who was the son of *Sina*, and Avicenna’s son was named *Hali*. Avicenna was therefore *Abahali*, i. e. the father of *Hali*; *Ebenhali*, i. e. the son of *Hali*; and *Ebensina*, i. e. the grandson of *Sina*: from all these appellations the corrupted one of Avicenna originated*.

His close application to the study of astronomy is mentioned by Bayle, to which lively and instructive writer the reader is referred for an ample account of the princes of Castile.

* This genealogy will no doubt recal instantly to the reader’s mind the first chapter of Genesis. Avicenna was an eminent physician in Arabia, in 980. Of his eminence in

CALVIN.

The following sentence is to be found in an unpublished epistle of Calvin's, the autograph of which was seen by Hugo Grotius at Paris: "I hear that Servetus is coming here to hold a conference with me; but if I have any influence* with the magis-

his profession a doubt may justly arise, if we attend to the opinion of his works delivered to us by the celebrated Dr. Freind: "One would naturally," says the doctor, "expect from his works a proof of the justice of his reputation. In my perusal of them I have remarked, that the most valuable parts are taken from Galen. He generally seems fond of multiplying the symptoms of a disorder without any reason; a fault, too often imitated by our modern writers of Systems. He often indeed sets down for essential symptoms, which arise merely by accident, and have no connexion with the primary disease, &c."

General Dictionary.

* This influence Calvin infamously abused, with regard to his schismatic antagonist Servetus; and then wrote a book to defend the right of princes and magistrates to put heretics to death; which arguments were afterwards retorted upon the Protestants. Servetus was superior to Calvin in learning, and raised his envy. In the edition of Servetus's works, in 1553, 8vo. the famous passage describing and illustrating the circulation of the blood is to be found.

L'Avocat's Diction.

trates of the city, I will take care that he does not go back alive."

CUCKOO.

To call a man a cuckold, whose wife is an adulteress, from the name of the bird called a cuckoo, seems an opposition between the term and the meaning. The cuckoo destroys the eggs in another bird's nest, and there leaves his own to be hatched. It is said the chaffinch, though a much smaller bird, when she finds the cuckoo's large egg in her nest, seems to be proud of it, as if it were her own, and hatches it with great perseverance.

LEARNING*.

To appreciate literary toil justly, we should consider what is the value of the subjects on which it is employed; it is not the quantity but the quality of knowledge which is valuable. A glass of water may be as full as the same glass of the most

* This sensible distinction of true learning from pedantry is little attended to in general. The laborious pedant is often preferred to the man of genius, who selects his subjects, whilst the pedant, like his emblem, the ass, carries a weight of gold or lead with the same indifference and with the same pride.

precious fluid. A person may walk as much in a small space, in a course of time, as if in the same period he had marched over the world. In a fleet of ships we value those higher which carry the most precious wares, not the most numerous.

PESTS IN LITERATURE.

My grand objection to reside in Italy is, that I cannot bear to be tormented with fleas and bugs. There are certain insects in civil society as dreadful to me as these plagues in southern regions: I mean your half wits and triflers, who, though they possess most contemptible talents, have yet the power of stinging. A lion appears to me a less formidable enemy than an army of fleas and mosquitos*.

* So sings our satirical bard of witlings.

Some have at first for wits, then poets pass'd,
Turn'd critics next, and prov'd plain fools at last.
Some neither can for wits nor critics pass,
As heavy mules are neither horse nor ass:
Those half-learn'd witlings, numerous in our isle,
As half-form'd insects on the Banks of Nile;
Unfinish'd things one knows not what to call,
Their generation's so equivocal.

Essay on Criticism.

HAPPINESS.

The essential ingredients in happiness, to which no false opinions can affix a value, are, health, tranquillity of mind, competence, and friends of good character.

A SCOLD.

Monsieur L. came into court with his wife, who being discontented with the decision of the court in her husband's cause, loaded the judge with every term of opprobrious signification. The magistrate turned round very coolly to M. L. and asked him whether the woman was his wife? On receiving an answer in the affirmative; "Then," replied the judge, "Sir, I heartily pity you."

HIPPOCRATES*.

Though I give due reverence to modern practisers and writers on medicine and

* Hippocrates was born in the isle of Coos, 460 years before the christian æra. The best edition of this transcendant genius of physic is that published by Chartier, in 9 vols. folio, 1639. Galen was born 131 years after Christ, at Pergamos.

anatomy; yet my attention is strongly drawn to the perusal of Hippocrates exclusively; in him I admire the very dignified yet unassuming style in which he delivers his precepts, and I venerate his mode of philosophizing. He never dogmatizes like the moderns; for instance, beginning with his first axiom, life is short, he proceeds to offer his positions with great diffidence and as problematic; in fact, there is every reason to suppose that his work consists of memoranda, which he from time to time committed to writing: with an intention to revise and correct them, he put them down without any attention to order and regularity. However latter ages were correct in philosophizing, Galen, who was a man of words and diffuse in his writings, has built a showy superstructure on the basis of the works of Hippocrates, like an ivy round a

In 169 he travelled to Rome, where he became eminent for his successful practice; but the ignorance of the times drove him from thence by an accusation of practising the arts magical. His most celebrated work is on the Various Parts of the Human Body and their Uses.

L' Avocat's Dict.

tree or a wall ; Galen makes Hippocrates the means and support of his own elevation.

A PUN IN LATIN.

A man notoriously illiterate said one day to me that he was very fond of books in *folio**; I replied, I liked those in *fructu*.

PRIDE.

In contemplating this passion I remarked that mankind bear no good will to each other. Earnestly looking at each is intolerable, and among our superiors we cast down our eyes. Man is a vain animal and employs the little talent of which he is possessed in finding out his neighbour's faults. As eyes are the windows from which our ideas within are discovered, we are cautious of letting persons survey us too nearly ; a consciousness of foibles is the cause of this, and we think that he who looks at us for a time is meditating on our faults.

* To the English reader it may be necessary, if possible, to explain this play on words ; *folio* has a double meaning, viz. the size of a volume and a leaf ; *fructu*, signifying in fruit, is opposed to the former word.

I remember a laughable story on this subject told me by a friend. Several litters were following one another on a pilgrimage to our lady of Loretto, in one of which were two ladies who in a violent dispute were tearing one another's hair, &c. This quarrel occasioned the procession to stop. On enquiry into the disturbance, it appeared that one of the ladies (two sisters) had, after looking at the other for some time, observed that she looked very indifferently that day, on which remark the elder had given her sister a smart box on the ear, which had formed the prelude to the affray.

NATURAL SCIENCE.

Epicurus* held that the practice of morals depends on our knowledge of natural science, and that the latter is the support

* Epicurus was born at Gargettus, in Attica, in the year 340, before Christ. Laertius reports him as a voluminous author. His atomical system was adopted from Lemippus the inventor, and his doctrines of materialism, to which Sorbier refers when he mentions his founding morals on physics, are unworthy of his character as a philosopher. Gassendi, who was an excellent Greek scholar, has ably defended the morals

of the former. How many persons are there who walk with vigour and steadiness in the known paths of morals, without any aid from an acquaintance with any part of physics. Such learning may direct us if our system of morals is incorrect, and may ornament a pure state of morality, as persons in good health often walk with a long staff, which they consider rather as an ornament than a support of their gait.

PARADOXES*.

Injurious to the public is the propagator of paradoxical opinions. In the cabinets of the learned and curious, paradoxes, like

of Epicurus from the censures of his adversaries, and clearly proved that his recommendation of pleasure as the chief good was exclusively confined to mental enjoyment.

BAYLE.

* New theories of morals, if they flatter our self-love, however paradoxical, are eagerly received. When Rousseau questions the utility of learning, or asserts the pursuit of it as inimical to human happiness; and when in combination with Richardson, he places the foundation of morals, not on principle and reason, but on sentiment and sensibility; fools and rascals profit from the circulation of such opinions, and are strenuously employed to promote their extensive influence, under the honoured appellation of philosophers.

medals, may afford entertainment to choice spirits, but among the illiterate and vulgar they cannot be circulated or accepted as current specie.

TRUTH.

In the investigation of truth the various methods which are used by various men, may be considered as analogous to those practised to discover good money. Some persons are contented with the evidences of colour and sound; some more penetrating examine minutely the coinage; whilst others, more distrustful, assay it in the cuppel.

SCHOLASTIC PHILOSOPHERS AND THEOLOGIANS.

It is said that there is a certain fish*, which when he perceives that he is pursued by others who mean to devour him, and that he has no chance left to escape them,

* THE SCUTTLE FISH.

Critics, who nature's depths explore,
Tell us she still in pairs increases;
That each sea-monster finds on shore
Its very counterpart, like leases.

casts round himself a liquor as black as ink (which nature has prepared against such a case of distress,) and under the colour of this he eludes the attack of his enemies. I compare scholastic disputes in theology and philosophy to this fish: by their dark terms and impenetrable distinctions they escape all answer, and save themselves, as the Pagan deities did their heroes in battle, by throwing a thick cloud around them.

There is a queer fish and a cunning,
Which, when his adversary traps him,
Lets fly his filth when he's a running,
And in the dirty cloud escapes him.

By Stebbing, Wingfield, Sykes pursued,
With scholar's learning, critic's art,
Midst language vile and manners rude,
Just so escapes the counterpart.

This counterpart is call'd th' ink-sh...r,
In Latin Warburtonus noster;
Who, to avoid each critic writer,
Div'd in Fleet-ditch and rose in Glo'ster.

These verses, which are here introduced to parallel the observation of Sorbier, are generally ascribed to the very classical satirical pen of Warburton's most ingenious antagonist, and may be very gratifying to readers who ever perused the Bangorian Controversy, with any interest in the subject or the learned combatants.

A SINGULAR COMPLAINT.

The Abbé Cyran* amused himself one day with cracking nuts, and in endeavouring to throw the shells through the bars of his chamber window: in which attempt the Abbé was seldom or ever successful. His failure occasioned him to make the following *sublime* reflection: “Thus it is that Providence takes a delight in frustrating my designs.”

* Verger de Haurane, Abbé of St. Cyran, was the intimate friend of Jansenius, and the literary pride of the seventeenth century. By the command of Cardinal Richelieu, he was imprisoned, May 14, 1638, because he had refused to acknowledge the marriage of the brother of Louis XIII. with Margaret of Lorraine, to be null and void. The works of the Abbé are numerous, and chiefly theological; which circumstance makes the anecdote above recited very singular, that a man of piety should have taken in such a train of thoughts. Of his literary intellect and modesty the following distich, placed under his portrait, gives a very favourable representation:

*Æquam nulla potest inflare scientia mentem,
In quali didicit simplicitate docet.*

No pride of learning e'er assail'd
The gentle tenor of his thought;
The same simplicity prevail'd
In what he learnt and what he taught.

L'AVOCAT'S DICT.

FOUR MORAL DISTINCTIONS.

1. There are things which are better to do than to say.
2. There are others which it is better to speak of than perform.
3. There are things neither to be done nor said.
4. There are some things which it is right to say and act.

In the first order I place the pleasures of sense; such as taste and feeling, which are best practised in silence, and without any display. In the second, I rank all such things as tend to our defence, and promote our importance or security: for instance, it is better to overcome our foes by persuasions and menaces, than by the sword, &c. To the third order I apply all actions of injustice, incroachment, or rapine. Under the fourth division I comprehend all acts of piety and obedience to the laws of which it is equally our duty to set an example, both by practice and precept.

SINGULAR ROBBERY.

Janus Nicius Crytræus relates, that a certain pope had a tame raven, which se-

creted the pope's ring or *annulus piscatoris*. The pope thinking that some one had committed the robbery, issued a bull of excommunication against the robber. The raven grew very thin, and lost all his plumage. On the ring being found, and the excommunication taken off, the raven recovered his flesh and his plumage.

PHYSICIANS.

I have four objections to, or accusations against the tribe of doctors in medicine. First, Their impudence in asserting that they understand the true reasons of a disease. 2. Their rashness in prescribing infallible medicines. 3. Their vanity in ascribing the successful cures to their own skill. 4. Their art in finding excuses for their failures, or false prognostications*.

* The study of medicine in France, at the time of Sorbiere, must have been at low ebb; as Boileau, Moliere, and other satyrists of their ages, and previously to them, have held out the practisers of medicine to the contempt of the world. It is remarkable that M. Sorbiere was himself educated a physician. See his life prefixed to these *Ana*.

PARADOXES.

Disputable or new opinions may be compared to medals, which are calculated for the meridian of the studies of learned men; and can never be made the current coin for the use of the people at large*

BAPTISTA PORTA

Was a Neapolitan gentleman, and published a book "De Notis Literarum Occultis," at Strasbourg, 1606; in which he taught the art of writing in mysterious characters, and developing their meaning. The book requires more industry to understand, than the use of it can countenance. Porta has invented one hundred and eighty forms of mysterious characters, and added a key not only to those of his own invention, but to every other possible to be devised. My curiosity impelled me to

* Had this sensible observation been the guide to many men of eminent talents, but of disputable judgments and designs, many passages in the writings of Voltaire, Rousseau, and even of our countrymen Milton and Locke, would not have disturbed the tranquillity of the world.

collect some of them, but the labour of part of a night was capable of satisfying it*.

RICHES.

It is a very great misfortune when riches fall into the hands of those who possess not the sense to use them properly. The fable of the daughters of Danae pouring water, without ceasing, into tubs pierced with holes, represents fortune filling the coffers of a fool or madman. It is a two-fold benefit conferred on fortune, when her gifts are bestowed on a person of sense and munificence†.

* Porta died in 1515. His works, which give his name its reputation, are, the book alluded to above, and a Treatise on Physiognomy, printed at Leyden, 1643. He was celebrated in his time for his successful studies in Mathematics, Belles Lettres, and Natural History; and for his establishing at his house an assembly of learned men in medicine and mechanics, to which he gave the name of the "Academy of Secrets."

L'AVOCAT'S DICTION.

† The following spirited lines of Pope on Earl Bathurst beautifully illustrate the observation of Sorbier:

The sense to value riches, with the art
T' enjoy them, and the virtue to impart;

Not meanly nor ambitiously pursued,
Not sunk by sloth, nor rais'd by servitude;
To balance fortune by a just expence,
Join with economy, magnificence;
With splendour, charity; with plenty, health,
O teach us Bathurst, yet unspoil'd by wealth,
That secret rare between th' extremes to move,
Of mad good nature and of mean self-love.

EPISTLE THIRD.

The reader need not be reminded of the noble episode in this epistle, in which the munificence of the Man of Ross is celebrated with a spirit equally honourable to the writer and the subject.

END OF SORBERIANA.



SEGRAISIANA.

2.6.4.0.1.0.1.0.3 =

S K E T C H
OF THE
LIFE AND WRITINGS
OF
S E G R A I S.

JOHN RENAUD DE SEGRAIS, an eminent poet, was born at Caen, in 1624, and commenced his studies in the college of the Jesuits in that place. As he grew up, he applied himself to poetry, and with such success, that it enabled him to rescue four brothers and two sisters and himself from the narrow circumstances in which an extravagant father had left them all. At the age of twenty he was introduced to court by Count Fricque; and he was ad-

mitted as gentleman-usher to **Mademoiselle de Montpensier**, the eldest daughter of the Duke of Orleans. On his retiring from the court, he returned to Caen, was admitted of the French Academy, and put that of Caen into a respectable form. He died at this place, in 1701, of a dropsy. His eclogues and his translations were at that time much esteemed. Of his prose writings, the most esteemed is the romance of the Princess of Cleves, and Zayde. Madame de la Fayette, by whom he was generously patronized, is supposed to have assisted Segrais in these two latter works. Zayde has been often printed, and enriched with the learned M. Huet's treatise on the Origin of Romances.

SEGRAISIANA.

M. DE LA ROCHEFOUCAULT

WAS not a man of erudition, but had an extraordinary share of common sense, and a very extensive knowledge of the world. These qualifications enabled him to make shrewd observations on life, and, under the form and title of "Maxims," to exhibit to the public eye his knowledge of the human heart, into which his genius taught him to penetrate deeply. I have so great an admiration of his book of Maxims, that I can repeat them nearly all by heart. I consider the author as extravagant on the subject of self-love, when he asserts, that we act merely from our own interest, without regard to that of another; yet when we

praise the merit of any one, we cannot be interested in bestowing the eulogy; since we may be totally ignorant of the person whom we commend, except with regard to his character. We do not form attachments merely from self-interest. We like an individual for his personal merit and acknowledged amiableness; and it is rash always to judge of the sentiments of others by our own.

The Cardinal de Retz having told a story, the circumstances of which Segrais knew to be untrue, yet unwilling to contradict him, said: "My Lord Cardinal, I recommend to your reflections the expression of a lady of my acquaintance, who apologizes for uttering a falsehood, by confessing that she sometimes calls in her imagination to the aid of her memory."

CORNEILLE, RACINE, AND BOILEAU.

It is in vain that cabals and factions are formed against any author's works. We shall see, in the course of thirty or forty

years, if Racine becomes as much the favourite of the public as Corneille is now. His merit will never be diminished. He is the father of the French drama. Racine follows him as a model; but has not, whatever his partizans may advance, surpassed his master. Had Racine preceded Corneille, his success had not been equal to that of Corneille. Boileau and Racine praise no person's verses but their own. They assume the character of universal critics, and not a ballad escapes their censures. Notwithstanding all this, take away their poetry, they become mute, and all their consequence is lost; for in what does it consist in but their rhimes? M. Perrault, whose talents they treat with so much contempt, is a good poet, and has infinitely more erudition than either of them, or both of them.

GASSENDI, THE ITALIAN MATHEMATICIAN.

Gassendi used to say that astrology was a juggle, but the best contrived trick that was ever played upon mankind. He him-

self had learned astronomy as an introduction to astrology; but finding his notions on the latter subject so very frequently erroneous, he abandoned that study, and applied himself solely to astronomy. Nevertheless he repented in the latter part of his life of this proceeding. Not that he had altered his opinion of either science, but because he found that many of his disciples, as he said himself, having considered astronomy introductory to astrology, quitted the former pursuit, when they found that their master had deserted the latter. I was not intimately acquainted with Gassendi, but used to meet him frequently at the house of a common friend. Gassendi was very fond of playing with children, and teaching them to dance and jump about; and used to fondle them on his knee. He seemed a stranger to anger, and was of the most complying temper. His death was occasioned by too plenteous a bleeding. Of this mistake of the surgeon's he was himself aware; but he said to those who attended him in the operation, "Gentlemen, I perceive you bleed me too freely,

and accelerate thereby my dissolution; but I must submit to your discretion."

A RIDICULOUS INSTANCE OF VANITY.

M. C***, a very excellent musician, and a man of elegant appearance and fashionable manners, marred all his good qualities by an excess of vanity and ostentation. Not content with aspiring to the title of a gentleman, he assumed the rank of a nobleman. He drove a carriage drawn by two miserable half-starved horses, and a valet was stuck behind in effigy, and made of straw. Being at a public place with this vehicle and attendant, and the carriages as usual following one another with a slow pace, the horses of the carriage behind that of M. C*** ate up the leg of his valet. On seeing this, a person called out, "Take care, coachman; or your horses will devour my Lord's footman."

THE HISTORY OF DON QUIXOTE.

M. B.***, who attended M. *** in the embassy to Spain, during the life-time of the author (Michael de Cervantes), who

died in 1618, told me, that when the Ambassador one day paid a compliment to Cervantes upon the extensive reputation of his book, Cervantes said in a whisper to the Minister, that if he had not been afraid of the Inquisition, he could have made his History of Don Quixote infinitely more diverting. Cervantes was at the battle of Lepanto, where he was wounded and taken prisoner. He has inserted his own history in Don Quixote. His name had reached the court of Spain; but the author was not sufficiently noticed. His first volume possessed the greatest merit; and he would have stopped there, had not the vehement intreaties of his friends urged him to continue the work, which, though inferior in its progress, has many passages stamped with original genius.

HOMER AND TASSO.

I read the translations of both these poets to a friend, a man of sense, but no scholar. He seemed very wearied, even to yawning, on my reciting verses from Tasso; whilst he attended to Homer with

delight, and without any appearance of fatigue or dislike. The fact is, Tasso has too much tinsel in his poem; whilst the old Grecian bard, abounding in sentiment and action, keeps alive the fancy and interests the reason.

SCARRON.

When any person called on this comic writer, he was obliged to take a seat, and hear all the compositions which he had produced since their last meeting. When I went to see him, together with a man of letters, he made us sit down and *try on*, as he termed it, his new work. It was “The Comic Romance.” When he saw that we smiled; “Good! it *will fit*,” said he. He was a man of uncommon humour in conversation, even under anger and grief; for the ridiculous part of every thing was immediately presented to his mind by the vivacity of his imagination, and uttered in a moment by the facility of his expression. On his marriage with Madame Maintenon, his speech, before too free and licentious on all subjects,

was much restrained and amended. His " Comic Romance" was for the most part written after his marriage.

An orator, at a meeting during the troubles of the League, began a speech with premising that he should divide the subject he was about to treat of into thirteen heads. The audience were heard to murmur and to interrupt this formidable beginning. " But," continued the orator, " to prevent my being too prolix, I shall omit a dozen of them."

MUSIC, AND MUSICIANS.

The practice of music must be delightful to those who are skilful in it; not alone on account of its universal magic, but that it is a portable amusement to the player. Professed musicians indeed are ignorant, imprudent, and foolish people, generally speaking, take them from their instruments. The Count de F***, who had an excellent voice, and often joined himself with the performers, used to say, that a

musician after the concert, should be treated like his instrument, put into a case and carried home.

A friend of mine, who travelled into Spain, recited to me an extraordinary epitaph on the King of Spain's Precentor, which he had seen himself at Saragossa: "Here lies John Cabeça, Precentor of my Lord the King. When he is admitted to the choir of angels, whose society he will embellish, and where he will distinguish himself by his powers of song, God shall say to the angels, "Cease, ye calves! and let me hear John Cabeça, the Precentor of my Lord the King."

ANECDOTES OF MALHERBE*.

When some persons in the company of

* Francis de Malherbe was born at Caen in 1555, of an ancient and illustrious family, who had formerly borne arms in England under Robert Duke of Normandy. Malherbe was considered in his time not only as the best poet, but the ablest critic. He was entreated by his friends and admirers to publish a Grammar, but they could not prevail on him. His works were published by M. Menage in 1666, at Paris.

the poet were speaking in admiration of some noble families, and their ancient unspotted genealogies: “One luxurious woman,” says Malherbe briskly, “can contaminate the blood of Charlemagne.” In speaking of the vices of mankind, he observed, when there were only four persons upon the earth, one brother slew the other.

—Though no poet of his time had so much honour paid to him as Malherbe for his genius, he was not elated by the praises bestowed on him or his art. “A good poet,” he used to say, “is of no more use to a state than a good player at nine-pins.”

—“The best touchstone by which the merit of verses can be tried,” says Malherbe, “is when people begin to learn them by heart.” Malherbe, at a very advanced age, challenged a young man who had killed his son in a duel. His friends represented to him the rashness of his conduct, as he was then so old. “For that very reason,” says

They consist of paraphrases on the psalms, sonnets, odes, and epigrams, in one volume. This edition is enriched with notes.

Malherbe, "I will have my revenge, I hazard only a sou against a pistole."

MOLIERE, THE COMIC WRITER.

The comedy of the Learned Ladies brought Moliere into vogue. On the rise of his reputation he said, "I have no occasion to study Plautus or Terence, or to consume my labour in examining the fragments of Menander: the world is my theatre." Notwithstanding this declaration, the poet sometimes goes beyond actual observation. The Learned Ladies exhibit more what Moliere thought comic, than what he knew to be just. This writer is not only indebted to Plautus and Terence, but to Italian writers; in particular to Trivelini. His Impostor is the most generally admired of his plays. Boileau gives the preference to the Misanthrope: but a great objection lies against this piece, the circumstance of the misanthrope appearing so often on the stage; for his part does not contain less than eighteen hundred lines. He almost engrosses the whole representation.

BON MOT.

Segrais was a great teller of stories and anecdotes, and his pleasant manner of telling them added a vivacity to the excellencies and importance of the subjects. His memory was so comprehensive that when once he began to narrate he did not very soon end. A friend observed of this talent and practice, so well known in Segrais, that he only wanted winding up and he would go for a fortnight.

ANOTHER.

It was once in contemplation at court, to appoint Segrais as tutor to one of the princes of the blood. Segrais, who was a reserved man and fond of retirement, declined the office under the pretence of his deafness. " You have no occasion," observed his friend, " to listen to the prince, you are only to be speaker."—" Nay," replied Segrais, " I well know, by experience, that a court is a country, where a man should have very good ears as well as good eyes."

OTHERS.

Segrais used to say that the title of Academician was the blue ribbon of men of letters. Observing the little attention which the age in which he lived paid to poets, Segrais used to say that the times were become prosaic.

HUMOROUS CALCULATION.

A lady once complained to Segrais of the evil influence of her natal star, which had occasioned her to commit such and such an action against her will. "Madam," replied Segrais, (awaking from a reverie,) "do you pretend to have a star to yourself? Astronomers tell me that there are not above twenty thousand in all, so you see that every body cannot have a star to himself." All this Segrais said with such gravity of manner and vivacity of countenance that the fair astrologist was ashamed of her philosophy.

HIS TRANSLATION OF VIRGIL.

This work was so full of faults in the face of all philological precision, that a

man of wit said of Segrais, that in this translation he had wielded the sword of Alexander, and that he had cut through and not taken the pains to unravel any of the gordian knots which he had met with in his grammatical researches.

BON MOT.

Though Segrais was an academician and lived always about the court, he never divested himself of his provincial dialect, (Caen); which circumstance occasioned a lady to say to a gentleman who was going to travel with Segrais into Normandy, that he would have an excellent guide in his journey, as Segrais perfectly understood the language of the natives.

END OF SEGRAISIANA.

LONGUERUE.

ALLEGRA KOSTOLAN

S K E T C H
OF THE
LIFE AND WRITINGS
OF
LONGUERUE.

LEWIS DUFOUR LONGUERUE was born at Charleville in 1652, and shewed an early attachment to books even in his 5th year. Lewis XIV. passing through that city, heard of the child, and wished to see him. The famous Richelet and d'Ablancourt took the care of his education. He was taught the Oriental and European languages; and made a rapid and early progress in the study of anti-

quities, of the sacred writings, and the Fathers. To a strong memory he joined a vigorous style of criticism, and an indefatigable constitution. He died at Paris at the age of 82. His chief works are, a Latin Dissertation on Tatian, annexed to the edition printed in Oxford, 1700, in 8vo; an Historical Description of France; a Dissertation on Transubstantiation; *Annales Arsacidarum*, printed at Strasburg, 1732, 4to. Besides his publications, he left behind him several MSS. in folio, containing observations on various subjects.

LONGUERANA.

CARDINAL MAZARIN.

THE popular opinion is, that Cardinal Mazarin left behind him at his death immense wealth. In his life-time he was magnificent and profuse in his expenditure. He supported troops of gendarmes, light horse, and musquetry. He gambled very high; and the sums he lost to M. R— are beyond account. The king used often to take his repast with him. “I leave your Majesty,” says the Minister, “and go to take care of your affairs.” In his official department he was laborious; but could not abstain from the gaming-table. In order that his amusement and business should not be incompatible, he used to

take drugs to procure vigilance; which practice hastened his death.

MEDALS.

M. Vaillant* was the most learned man in the study of medals. He is without a rival. He was an early riser, and pursued his study for seven or eight hours. I have been told, that he used to say, when he could not make out the inscription of a medal, he always called for a candle, and was then often successful.

IDOLATRY.

The treatise of Vossius † on this subject is well worth the perusal of every reader. There is much erudition, both with respect to medicine, and all the branches of natural history; forasmuch as meteors, plants, &c. were esteemed divinities and objects of worship. The essay is written with great knowledge, and very laborious investigation.

* His publications are very voluminous in this science, illustrating Greek, Roman, Syrian, and Persian history. They are written in Latin.

† John Gerard Vossius, in 6 vols. fol. Amst. 1695.

TURKISH LITERATURE*.

The first race of Califfs loved and patronized the sciences. They invited the Greeks of Constantinople to their courts, in order to translate books in that language for them; so that the Turks are not so void of learning as is generally supposed. The reason of their not permitting printing is, that it was represented to them, that vast societies of literary men would starve on its introduction, who now supported themselves by copying and selling MSS. Formerly at Paris twenty or thirty thousand scholars lived by transcribing books before printing was in vogue.

* Mr. Dallaway, in his "Constantinople," pages 64 and 65, relates that "there are thirteen public libraries established by Sultans and Visiers, none of which contain more than 20,000 volumes, all in manuscript. Their value is much enhanced by the high price of transcription; from fifteen to twenty pounds are paid for a folio well written, but without ornament or illuminations. The Turks may be called an illiterate people, nationally speaking; yet it is no less true, that a taste for literature, however ill directed by prejudice, is cultivated by many individuals."

Constantinople, Antient and Modern, London, 1797.

CICERO'S LETTERS TO ATTICUS.

When the Abbé M—— was about to translate the Epistles of Cicero to Atticus, I met with him in company with the Archbishop of T——, and did all that laid in my power to dissuade him from the attempt. "Would you endeavour," said I to him, "after seventeen or eighteen centuries, to understand a man who writes in cyphers, and who did not mean to make himself understood by his cotemporaries? Was not Cicero sufficiently knowing, do you think, to be able to hide his meaning?"

PLAUTUS AND TERENCE.

Plautus is a much superior writer to Terence. For the latter offends against all propriety, when in the charming first scene of his *Adelphi* he introduces a servant talking like Cato the philosopher, and fills his mouth full of moral apophthegms.

CHARLES I. OF ENGLAND.

A Frenchman told me, that being in London, and cohabiting with an English

woman, the wife of one of the principal enemies of the King, he was told by her that the Parliament had determined to cut off the head of Charles, who was then imprisoned, but carelessly guarded. He went to M. Bellievre, and acquainted him with the report. M. Bellievre gained access to the King, after a long waiting. Charles told him he had just been at a very pleasant comedy. "My business with your Majesty is tragical," replied he; and then told him the whole affair. On proposing to get ready a boat for his escape, the King answered coolly, "Qui procubuit humili non habet unde cadat," who lies on the ground need not fear falling. "But he may lose his head in that position," replied M. Bellievre.

THE REVELATIONS.

The great cause of the hatred of the Gentiles to the first Christians, was that the latter held the doctrine of the end of the world being at hand, and that the destruction of Rome was to precede that

event. This prophecy the Christians took from the book of the Apocalypse.

STRABO.

Strabo, one of the best authors of antiquity, clearly proves the account of the Amazons to be fabulous. Xenophon, whose History would have led him to speak of them, is silent on that subject. No author of the time of Alexander has mentioned Thalestris. Q. Curtius's History is a romance. He is a writer very ignorant in geography and chronology, and a mere grammarian employed about words and style. He wrote between the fifth and sixth century.

PLINY THE ELDER.

I look upon this author as a treasure of great knowledge. Dionysius of Halicarnassus has well demonstrated the uncertainty attending on the first ages of the Roman history. T. Livy frequently contradicts himself. The story in that writer of the Carthaginian General making his way through the Alps is an absurd fiction.

WRITERS OF VOYAGES.

I should be unwilling to join those visionary philosophers who are attached to systems. M. Toinard* told me, that having collected with great care all kinds of books of voyages, and having studied one after another all their systems, he was convinced they were all unsatisfactory. With regard to the magnet, its variations are infinite. Pilots acknowledge that the mariner's compass varies at different times in the same place, insomuch that no certain rule can be followed.

AMBERGRIS.

From the learned notes to a Latin translation (called Rosarium Politicum) of Musladini Sadi's Gulistan, a Persian poem, the following account of the formation of

* Toinard (Nicolas) was born at Orleans in 1629, of a gentleman's family. His erudition was considerable, and chiefly consisted in a knowledge of languages, history, antiquities, and chronology. His chief work is his "Concorde des Evangelistes," 1707, in folio, Greek and Latin, illustrated with notes.

ambergris is taken, and seems the most probable I am acquainted with. It is made of the honey which abounds in the long mountains on the coast of Ajan; which being melted by the sun, and flowing into the sea, is there congealed by the cold water. Hence we often see flies enclosed in pieces of amber.

ROMANCES.

The comedy of *Les Précieuses Ridicules* of Moliere, acted in 1659, put a stop to the sale of romances. The *Pharamond* of M. Joly was unfortunately published after the exhibition of that play, and in consequence fell still-born from the press. Rochefoucault (the author of *Maxims*) was much given to the reading of romances all his life-time. His afternoons were passed with Segrais at Madaine La Fayette's, where Astrea was the subject of their studies. St. Evremont was continually reading *Don Quixote*; and finished him only to begin him again. The book of M. Huet* on the Origin of Romances, is a

* Affixed to the romance of *Zayde*, written by Segrais.

very entertaining work, and contains much profound investigation on that subject. It was published at a time when that species of composition was much in vogue. When I was young, *Astrea* was put into my hands, but it fatigued me out of all measure.

M. DU CANGE

Was a man much attached to improvements in the sciences. When he was asked, why he inserted many words in his Glossary, without adding the meaning to them? he replied, that he had done so in order to excite others to an enquiry of their meaning, of which he himself in those instances was totally ignorant.

AMERICA.

Those writers who maintain that the new world was peopled by the inhabitants of the northern parts of Asia, which region they name Scythia, have this question to answer, Why do we not find there horses, bulls, camels, animals of so great utility, nor any other belonging to our continent? The Americans were unable to manage a

horse, and yet the Scythians were in the continual habit of riding.

THE DESERTS.

The winter of the torrid zone consists in a rainy season. After the fall of rain, travellers attempt to pass the sandy deserts of Africa: as before there is great danger of being destroyed by and buried in the sands.

PAINTING.

The Turks and formerly the Persians used not to encourage the art of painting with regard either to the representation of animals or human figures. They have no such things as portraits. At the time of the Sultan's visiting the mosques, perhaps some Christian artists took the occasion to draw his resemblance; and from that source we have pictures of the Turkish monarchs. On their coins no resemblance of them is impressed; the Sultan's name, and some words from the Koran, are substituted for the image and motto. The Persians exercise greater latitude in their religious no-

tions concerning idolatry, and encourage designers and painters both of men and animals. I have seen in the French King's library a Persian MS. ornamented with very beautiful miniatures, descriptive of the different pursuits and events of life.

M. DE LA ROCHEFOUCAULT.

The Maxims published under his name are certainly spurious. The true are still preserved among the family deposits of that house, from whence it would be great difficulty to extract them. In those that are published many false things are inserted. I have heard that they were composed by a friend of M. Rochefoucault's; and that this person probably had access to the original maxims.

BRANDY.

One of my friends, who had undertaken several voyages, told me, that never having tasted brandy, he observed that between the tropics sailors and the passengers all drank brandy; that he followed their ex-

ample, and much relished the potion. He did the same in his return; but when he arrived on this side of the tropics, this liquor, which a few days before he found so pleasant, he could then not bear the smallest taste of.

ARUNDELIAN MARBLES, OXFORD.

Father Tairino, who examined the Arundelian marbles, told me that there were several passages impossible to be read; and that every one was guided by his own imagination in tracing them out. It is therefore a proper caution not to found any supposition with regard to such guesses.

THE PERSIANS.

The present inhabitants of Persia are effeminate, lazy, and in every respect dissolute in their manners. Travellers, who describe this country as of large extent, are erroneous, and their mistake arises from their being obliged, by the windings of the mountains, and the want of water, to make many circuitous traverses of the country.

Their itineraries have led many map-makers into considerable mistakes, as in the instance of the Geography of Peutinger*.

EMPEROR TRAJAN.

This prince rose early in the morning, and employed himself in business till noon, and then gave himself up to intoxication; unless at those times when he was with the army, and then he had such power over himself, that he was esteemed the most sober man there. Trajan was always at war, out of a principle of politics, and with a view to his own private security. He apprehended very much that the soldiers, if unemployed, would grow tired of remaining on the banks of the Rhine and Danube, and choose themselves a general who would give them an opportunity of returning to Italy, and of enriching themselves with the plunder that they always gained in a civil war. He made many conquests which Adrian afterwards gave up.

* Edited in folio, at Vienna, in 1753, with dissertations.

LEPROSY.

Every climate fosters some disease peculiar to itself. Palestine was infected with the leprosy. As hogs are subject to this disorder, and of course likely to continue it, I make no doubt that they were forbidden to the Israelites by Moses on that account. The Franks, during the Crusades, in their different voyages, caught this disorder, and by communication made it very common in their country. When their voyages were discontinued, the disease gradually disappeared too; a circumstance aided by the care and attention which were exerted to keep infected persons apart from those that were well.

MOUNT ÆTNA AND VESUVIUS.

There is great probability that Mount Vesuvius, near Naples, and Mount Ætna, in Sicily, are the different parts of the same continuation of one chain of mountains, which passes under the sea and the isle of Lipari; for every time that one of these mountains breaks forth in flames, the

other is seen on fire; and the Volcano in the isle of Lipari, burns more fierce than usually.

SUPERSTITIONS.

The Emperors of Mogul have in vain tried several methods to convert their idolatrous subjects from their custom of burning the widows with their dead husbands, and from other practices of a shocking nature. The Bramins destroy themselves by the most cruel acts of penitence and mortification. Some fasten themselves to a tree by a chain, and confine themselves within the length of it. Others stretch out their arms, and keep them in that direction till they are dried up and withered. These idolators have a city and a kind of university, where they preserve their ancient books.

BOOK-BINDING.

I have a Stephens's Greek Thesaurus, bound in a very singular manner. Two folio volumes of large size are bound with catgut, the strings of which giving way to

the weight, the books open when I lay them on the table as easily as if they contained a very few leaves. A friend of mine employed Vasseur, the best binder in the country, to imitate my Thesaurus; but with all his care, Vasseur spoiled the book on which he was trying the experiment.

PAINTING.

The ancient artists were not acquainted with the use of oil colours, yet they possessed great brilliancy of tints. Albert Durer invented them. Among our modern painters, within a century, the splendour of colouring is much diminished; as we may see in the pictures of Maignard and Le Brun, when compared with those of their predecessors. It is said to be the fault of the Dutch, who sell adulterated drugs, or purchase them in a state of sophistication from the Indians. The pictures of Maignard and Le Brun, in my remembrance, about forty years ago, have lost much of their freshness, so that I can scarcely know them again. In Italy the case is the same as with us. Bad drugs are a general evil.

LORD CARTERET*

Retained by memory the whole of the New Testament, from the first chapter of St. Matthew to the last word in Revelations. It was very astonishing to hear him repeat long passages from it, in the same accurate method as if he were reading the book.

HOMER.

There are two books which relate to Homer, and which are more to my taste than his works at large. These are "Antiquitates Homericæ," printed at Leyden, by Feithius, where all that alludes to ancient manners and customs is collected in one view: the second is "Homeri Gnomologia," by Duport, printed at Cambridge. In these two books is contained all that is edifying in Homer; and saves the trouble of reading stories that might make one sleep in a standing posture.

* Viscount Carteret, appointed Lord Lieutenant of Ireland in 1724.

JOHN SELDEN.

I frequently hear, in conversation, complaints that we want books on this and that subject: but surely we have a sufficient number of good books in all branches of learning. The truth is, that men of the present times are not very fond of reading them. What an excellent book is Selden's "De Synedriis!" I persuaded an eminent canon-lawyer, a friend of mine, to read it, who was quite charmed with the perusal of it. Indeed, all the works of Selden are of great and just reputation.

OSTRACISM.

Plutarch, in the life of Aristides, speaking of Ostracism, says, that each citizen gave in his shell, and then the archons counted them; and if the number was less than 6000, the act was of no effect; if the sum was complete, or exceeding, the citizen who had against him the larger quantity of suffrages was banished for ten years. Plutarch, as in many other articles, is here

mistaken. He errs when he says that it was necessary there should be 6000 suffrages in the assembly, at least: for in such a town as Athens there were always many more. He errs likewise in saying that he who, out of the 6000, had the plurality of votes against him was sent into banishment. The truth is, that, on the people assembling, each man gave his vote; and he that had the most votes was banished, provided that they completed the sum of 6000: for if he had less, the ostracism was not effectual. This statement is proved by a scholiast on Aristophanes of great antiquity; and by Julius Pollux, as old a writer as Plutarch. The greatest scholars among the moderns agree in the same fact; for instance, R. Stephens, Meursius, &c. &c.

GROTIUS.

The excellence of this writer on the Scriptures consists in a knowledge of jurisprudence and classic literature. With chronology and geography he was entirely unacquainted, and knew little of history. Could he have shewn that the Pagan au-

thors whom he quotes were imitators of the Jewish Scriptures, he had done well.

THE JEWS.

They abound every where in the Holy Land, except in Jerusalem, where they cannot sleep one night, without paying for the permission. They abound likewise in all the towns of Syria and Ægypt; especially at Cairo, Ispahan, and Constantinople, and in all the trading towns on the coast of Barbary: and were formerly in great numbers in Spain and Portugal, where the Emperor Adrian had banished them, as to the extremities of the world: From the Jews of the present day we can form no notion of the pronunciation of the Hebrew. The Arabic, of which the Hebrew is the parent tongue, best preserves the maternal pronunciation.

PICUS OF MIRANDOLA.

Picus, Earl of Mirandola, was said to have made a great noise in his time (1463); but I doubt the truth of his reputation. What he has left of his works are of no

value. He appears to have read a great deal of scholastic theology, and to have been flattered very much, as is common to the great: and to have been puffed up with his knowledge, and the sycophantic praises bestowed on him. He boasted to know every thing, and to dispute “ de omni scibili;” which conduct alone would entitle him to a place in a madhouse. He pretended to be able to refute the Koran, without knowledge of the Arabic; or probably with the very little which he had gleaned from a wretched translation of the Koran, which may be found in the works of Peter the venerable. Mirandola pretended to harmonize the doctrines of Plato and Aristotle, St. Thomas and Scotus; to refute all sects and religions; to reconcile all theologians and philosophers. All these promises ended in his turning monk of the order of Jacobins.

JOHN BAPTIST TAVERNIER*.

I knew Tavernier, the great traveller,

* He made a considerable fortune by trading in jewels, and was enabled by Lewis XIV. He died in 1687. See Bayle.

very intimately. He had a great knowledge of jewels. In every other respect he was ignorant and stupid. He used to accuse Chardin of uttering many falsehoods in his accounts, and Chardin recriminated; and they were both in the right. The story which Tavernier relates, that the Japanese Princes put themselves at the head of the Christian armies, in order to defend themselves against the Emperor of China, is contradicted by the Dutch writers, from whom he pretends to have borrowed the account.

CAMOENS.

A Portuguese was one day boasting to me of their great poet Camoëns, (this nation are very partial to themselves, and despisers of all other people,) and mentioned among his other excellencies, that he had invented two thousand words, which were admitted into popular use. In France I know the most eminent writer could not make one pass into usage. Menage piqued himself on his own term *ténustè*, but it did not become current.

BURNING SANDS.

A person told me the following circumstance, who was an eye-witness of it at the siege of Ormus. In that country, where the sands are of a burning nature, when the wind from the land was up, if any person turned his face to it, he fell down dead at the instant, as if he had swallowed the flames of a fire.

BAPTISM.

A Jew, a man of understanding, but of an advanced time of life, told me that it was wasting water to baptize a Jew. See instances of this opinion in Spain and Portugal. The fact is, a Jew will continue a Jew till the tenth generation. If a Jew was to turn Christian, he would be of the sect of the Socinians, because they deny the divinity of Jesus Christ.

GIANTS.

By the relation of Dutch voyagers we are told, that they saw towards the streights of Magellan men whose stature exceeded ten

feet, and whose bodies were of proportionate bulk. They had no covering on their bodies, except a kind of short cloak hung over their shoulders and back. They appeared willing to come among the Dutch seamen; but they dispersed them by discharging their musquets, by which two or three of them were killed. Being obliged by their fears to retire, and apprehensive of a further attack, they began to tear down trees, in order to form a rampart against their enemies.

Our arithmetical figures were borrowed by the Arabians from the Brachmans, who were much skilled in the knowledge of numbers. The Arabians before that time made use of letters to count with. Idolatry maintains its ground in Arabia, as well as circumcision, though this ceremony is not enjoined by the Koran, but practised from traditional usage. The Christians of Abyssinia also retain this observance. It is astonishing to consider the vast extent of territory through which the use of the

Arabic tongue prevails; namely, from the city of Bagdad to the Cape of Good Hope.

SKINNER.

The Etymological Dictionary* of this learned Englishman is very useful to the right understanding of scarce words and phrases, which occur in the French language; and necessary to the reading of history written in that tongue, even in regard to the scholars of that country.

The Turkish language, as it is shewn in their authors, is so mixed with Arabic, that a knowledge of the latter tongue leads easily to the possession of the former. In the same degree the English writers mix the French idiom with their own. The modern Persians are a very debauched race of men. I have seen in that country some very fine tapestry, in which the beauty of the workmanship was excelled only by the indecency of the subjects represented in them.

* *Etymologicon Lingue Anglicane*, 1671, folio.

MARTIN LUTHER.

The modern divines are much indebted to Luther for bringing the study of the Scriptures into vogue. Till his time religion was held in contempt, and ridiculed in the popular tales of that age; particularly in the tales of Boccace, Dante, Politian, &c. At Padua, as Lewis Vives relates, a professorship was established to read lectures on Averroes. Pagan learning only was in fashion. Camerarius, in his Life of Melancthon, reports, that at the rise of the disputes occasioned by Luther, the university of Turin was divided into two parties, called the Nominalists and Realists, who contended their points not only with words but blows. Luther boxed Melancthon's ears, as Melancthon relates. *Ab ipso colaphos acceperim.* Ep. 29, ad Theodorum.

THE CATHEDRAL OF CORDOVA.

This edifice is the most noble object of curiosity in all Spain; and is remarkable for the prodigious number of beautiful

marble columns which it contains. The Mahometans had built it for a mosque; and as Cordova was their capital, they employed in the erection of this edifice all the precious remains of architecture that they found in Italy. The pillars which support the building on the outside are hollowed, in order to receive the rain which falls from the roof; and being thus carried from the building, it does no harm to the foundations. At present, Cordova contains not more than four or five thousand inhabitants.

SCHIRAS.

The wines of this place are remarkably intoxicating. Europe knows of none equal to them in strength. These wines Alexander the Great, whilst he remained in Persia, used to drink like a madman. Cha-Abbas, the great grandson of the famous Cha-Abbas, did nothing else from morning till night but repeat large draughts of this luxurious wine.

BOCCACE AND LA FONTAINE.

It is a curious circumstance, that to an

edition of Boccace's Tales, printed at Florence in 1573, a permission from Pope Gregory XII. is annexed, in which his Holiness says he followed the steps of Pius V. his predecessor, of happy memory; and that, in granting the privilege, he denounces in his full authority an anathema against all those who should molest the privileged bookseller in the sale of the author. There is likewise a decree of the Inquisition in favour of this edition, in which the Holy Father proposes some alterations in the tales. Father Colonia, a Jesuit, published the Tales of La Fontaine at Lyons with some emendations. For instance, wherever he found the word Pope, he inserted Prince in its stead; and changed the Monks of Catalonia into the Cordeliers of Catalonia.

MOUNT ATHOS.

There are on Mount Athos fourteen monasteries, among which are seven very numerous libraries filled with excellent books, which are very seldom made use of, as the monks are, for the most part, very

illiterate. Now and then a bishop, who has quitted his see, and retires thither in his old age, keeps up a taste for letters*.

D'ABLANCOURT†.

The best translation of Mons. D'Ablancourt is that of Thucydides, both with

* Mr. Dallaway, in his Constantinople, page 76 (note)—
“ My enquiries for Greek MSS. in the bazaars (or shops) were not successful. Many are said to be dispersed in monasteries, particularly at Mount Athos; those I have seen from thence were of the Greek fathers or homilies: and I am inclined to think that a genuine copy of any of the antient classics would be a happy discovery.”

† M. D'Ablancourt (Nicolas Perrot) flourished as an eminent classical scholar in France, in 1606. His translations of the following Greek authors demonstrate his talents and erudition. Thucydides, Xenophon, and Arrian: from the Latin tongue he translated Minucius Felix, four speeches of Cicero, and Tacitus. The following elegant praise of D'Ablancourt's genius appeared soon after his death.

Qu' illustre d'Ablancourt repose en ce tombeau,
Son génie à son siecle a servi de flambeau;
Dans ses fameux écrits toute la France admire,
Des Grecs & des Romains les precieux thresors,
A son trepas on ne peut dire,
Qui perd le plus des vivans ou des morts.

IMITATED.

Here D'Ablancourt reposes, whose bright flame
Of genius shines above all modern fame;

respect to the harangues and to the narration. His version of Lucian is excellent, as he has preserved through it the peculiar graces of the Greek tongue, and translated peculiar idioms by analogous phrases in French.

EARL OF ESSEX*.

I never could understand why the Earl of Essex abandoned the siege of Cadiz, where he could so easily have maintained his situation, by the assistance of sixty thousand Andalousians, and troops of Gra-

His labours taught his country to admire
The sparks of Grecian and of Roman fire;
Still we must doubt, such were his heart and head,
Who mourn him most the living or the dead.

* This observation of Longuerue is obviated by our English account of the gallant Essex at Cadiz. “The violent spirit of Essex not contented with this vast success, incited him to stay with a small garrison, and defend Cadiz against the power of Spain: ‘He could maintain it, he urged, for three months, and then at worst he could exchange it with Philip for Calais:’ but none would remain on a hope so forlorn. The soldiers and sailors were now too wealthy to seek further dangers.”

Andrews’s Continuation of Henry’s History of England, Vol. L. p. 169.

nada and Valencia, who tendered him assistance. Philip was never in so much peril. Was the conduct of the Earl owing to folly or corruption? The latter was laid to his charge.

JAMES BOILEAU*.

M. Boileau, doctor in the Sorbonne College, in his "History of the Flagellants," has made a great and very advantageous use of a book, written by a German, and entitled "De usu Flagri in re Veneria." Boileau's history does him great credit; and his "Treatise de re Vestiaria," &c. sustains his pretensions to a literary character. His "Rhatram" is a treatise of no value, as Calvin and his doctrines are therein violently caricatured.

* James Boileau, the elder brother of the famous French satirist of the same name, was also a man of wit and humour; and his Bon Mots spread far and wide during his life. In 1694 he was made Canon at Paris, and published many professional tracts. His "Historia Flagellantum" was published in 1700, and translated into French, 12mo. in the year following.

L'AVOCAT'S DICT. 1777.

ALEXANDER THE GREAT.

All the histories which regard this illustrious warrior are by no means to be trusted to; we ought on this subject to trust to the opinion of Strabo, who lived in the reign of Augustus. In his ninth book, he says, "He must credit the authors of the histories of Alexander, as though they are diffuse, &c." The notes of Casaubon are excellent on this author in the Paris edition of 1620*.

COMMENTATORS.

I am quite enraged when these gentry are employed in studying geography in Virgil. The persons concerned in the Francfort edition of Ovid in 1625, did right in not tormenting their brains in reconciling passages of this author with geography: the edition is a good one. In those

* There is now in great forwardness in the Oxford press an edition of this valuable writer on Antient Geography, with very valuable notes, &c. by the late —— Falconer, Esq. of Chester, a man in his time eminent for his classical erudition, vast memory, and critical sagacity.

times Latin classics were well edited; since that time they have been on the decline. Julius Scaliger saw them at their zenith; Joseph Scaliger announced their fall to Casaubon, who lived to see it*.

CARDS.

I have seen in the possession of M. de Ganieres a pack of cards of the original fashion: there were a pope, emperor, and four kings, who warred against each other, distinguished by different colours. Their size was between seven and eight inches. This invention took place in Italy about the fourteenth century. I have seen in a little book of Father Menestrier, the Jesuit, a quotation from an Exchequer account of monies paid for cards, to divert King Charles VI. who was then a madman. This was in 1391†.

* Longuerue would not have read at this time of day, without a smile, the attempts to make Homer an exact geographer in his war of Troy. See M. Chevalier's fanciful treatise on this subject; and the very valuable one on the same subject, by the learned veteran in Greek literature, Jacob Bryant.

† Charles the VIIth. of France, in 1368 lost his senses by

DICE.

The playing at dice is much more ancient than the game of cards, though very subsequent to the *Tali* of the Romans. In William of Newburgh's history*, in the time of Philip Augustus, mention is made of dice. Their figure at that time was not square or cubical as at present.

PRINTING.

The use of paper, as it is now employed, is modern. Before the reign of King Johnt,

a stroke of the sun; but at intervals during his whole life (54 years) was capable of amusement.

L'AVOCAT'S DICT.

* William of Newburgh's history commences in 1066, the same year as the conquest, and ends in 1197. The best edition of this author was published by Hearne, at Oxford, in 3 vols. 8vo. 1719.

† King John succeeded his father to the throne of France in 1350. John Faust was a native of Mayence about the year 1440, and practised printing after the manner of engraving. Peter Schœffer, his clerk, invented moveable types, and discovered a kind of ink proper for printing. These inventions so endeared him to his master, that he gave him his daughter in marriage. From this connexion the art of printing in types received great and sudden improvements, and various

of France, who succeeded Philip de Valois, his father, I find parchment was made use of. Before the invention of printing in Europe, it was practised in China, as it now is; that is, in the manner of engraving on plates. But the valuable part of printing, by separate characters, or moveable types, we owe to the City of Mayence. Costerus of Harlaem, never arrived at perfection in the art.

COMETS.

Moliere in his "Learned Ladies," has composed a violent satire against the Cartesian Philosophy as he abhorred the presumptuous tenets of that sect. For my own part I am very little attached to any set of philosophical opinions. Is it not true that after the revolutions of so many ages and of so many opinions and doctrines,

copies of the Bible, imitating MSS. were circulated in France, to the astonishment of the public, when they compared the different copies together. Faust ceased to print in 1468, and Schaeffer in 1490.

L'AVOCAT'S DICT.

that we adopt the opinion of Anaximenes* about comets, that they follow certain rules in their motions.

FATHER GERBILLON†.

This learned Jesuit by his talents recommended himself to the Emperor of China, who appointed him to a military command against the Tartars. The enemy having

* The physiology of Anaximenes has descended to us more completely than that of any other ancient philosopher. Anaximenes was a pupil of Anaximander, (who lived in the third year of the 42d Olympiad) and seems to have retained most of the opinions of his master. Plutarch, Cicero, Laertius, and Seneca, have recorded his aphorisms; some of these which least oppose modern notions it may be amusing to repeat. He held that the rainbow is formed by a reflection of the sun-beams upon a thick cloud, which not being able to penetrate it are refracted upon it. 2d. That earthquakes proceed from the rareness and dryness of the earth, one being caused by excessive heat and the other by excessive cold. His theological opinions are too absurd for repetition.

† Jean François Gerbillon was born in 1654, created a Jesuit in 1670, and sent as a missionary to China in 1688; his skill in Mathematics introduced him to the Emperor, who sent him with an embassy to mark out the confines of China, Tartary, and Muscovy. Having executed his commission to the satisfaction of all parties, the Emperor retained

gained possession of a mountain so steep that they considered it inaccessible to cannon, Gerbillon, on the brow of the hill, founded some pieces of cannon, and brought the Tartars to ask for quarter. Gerbillon was a good mathematician, physician, and mechanist. It is a mistake to suppose that the Jesuits can be expelled from China, where they are so firmly rooted; and as great to suppose that the Chinese are men of learning; which error is proved by the conduct of the Emperor himself, who blocked up their observatory with all the instruments in the inside. All the Chinese of any rank are atheists.

LONG HARANGUES.

A reader can scarcely suppress a smile at the long fine sententious harangues in Liyy and other great authors, which they put into the mouths of generals before their

him at court and permitted him to preach at large. Gerbillon died at the head of the Jesuits in 1707, at Pekin. He published in the Chinese and Tartar languages, "The Elements of Geometry," and "Practical and Speculative Geometry," which treatises were printed at Pekin.

L'Avocat's Diction.

soldiers, at the eve of a battle. Marshall Turenne* would have made a sorry figure in these histories, as besides his being a stammerer in speech, he knew nothing so little as the art of making *Orations*.

FATHER COTTON†.

This Jesuit was as sharp as a needle; he gained such influence over Henry IV. that it was a common saying at that time that Henry was a good prince and loved to hear truth, but that he had *Cotton* in his ears. What could he mean by a memoir in which

* This illustrious general, who died by a cannon-ball in 1675, claims our notice for talents superior to those of a pendant. He was remarkable for the integrity of his manners, the purity of his intentions, his humility without affectation, his humanity towards his officers and soldiers, his moderation and equity, his love of virtue itself, his generous and christian charity.

Biographical Dict. 1768.

† Pierre Coton, or Cotton, a celebrated Jesuit, was born of a noble family in 1564 and recommended himself to Henry IV. by his talents for preaching. It is reported by several historians that after the detestable assassination of the King, by Ravaillac, that father Cotton came up to the assassin, and said, "take care you do not accuse, as accomplices, any person of fair reputation.

L'AVOCAT'S DICT.

several questions were inserted, for the solution of which he meant to ask the Devil? It is certain that such a MS. existed, and that it was written in his hand. It is as certain that no person lost so much as he by the death of the King. He was a little time confessor to Louis XIII. but finding he led a life of disgust he retired.

AMAZONS*.

Quintus Curtius is certainly wrong when he makes the country of the Amazons bordering on Hyrcania. Arrian thinks there was a nation of these women which did not survive the death of Alexander. Strabo a more ancient and respectable author than Arrian, rejects the whole account, and with seeming justice, as a fable. As late as the last century accounts of a nation of Amazons

* In Herrera's account of the young and adventurous Orellana's expedition up the river Marignon, in quest of the main ocean, the account of the Amazons is reckoned in point of veracity, with adventurers descriptions of houses with golden roofs, &c. by which Orellana endeavoured to palliate his traitorous conduct to his leader Pizarro, and to render his bold expedition palatable to his countrymen.

Dr. ROBERTSON's America, book vi.

and a river of that name in America, have been published, and even prints of their habits and custoins have been exhibited; but of late have been dropped. On some extraordinary occasion, as we know in our history, women have taken up arms, which circumstance was sufficient to make hungry travellers relate that there was a nation of these female warriors. The Greeks above all people dclighted in marvellous stories.

MOLIERE.

The Learned Ladies and the Impostor are, in my judgment, the best of this poet's plays. But the former comedy has too many passages of erudition to please the ladies, or men of the world, who have very little learning. Under the name of Vadius, in this comedy, Moliere represented the character of M. Menage. When any person was introduced to this eminent scholar, his first question was, " Is he fond of Greek?"

In the first copy of the play, Magius to signify Menagius was expunged as being too undisguised. *Tartuffe*, a name which

he has given to his impostor, is borrowed from the German tongue, in which it signifies the Devil. His *Misanthrope* and *Les Facheux*, or *The Impertinents*, are ill planned and conducted; they exhibit an inartificial view of different traits of the same character.

BOCHART* (A BON MOT.)

We were talking of the book of animals by Bochart, in which there are manifold absurdities, and a question was started, which was the most wonderful beast in the whole book of Bochart's: some one said the elephant, another mentioned some other beast. Da Condray (my Hebrew preceptor, and a man of wit and talents) observed, "I think it is Bochart himself."

* Samuel Bochart was a Protestant minister, born at Rouen, in 1599. His knowledge of Greek, Hebrew, Arabic, and Ethiopian, made him known and esteemed by most scholars of his time. His "Hierozoicon," here alluded to, or explanation of animals mentioned in scripture, was printed at Leyden, in 1712, 3 vols. folio. He was patronized by the famous Queen of Sweden in 1652, and made academician of Caen. His erudition was immense.

A print of the head of the author was pre-fixed to the book.

POPE URBAIN VIII.*

Urbain possessed a considerable share of wit and humour. A person who was well acquainted with him told me the following saying of his about his three nephews. "No pope (observed Urbain) ever could boast of such extraordinary nephews as I can. Cardinal Barberini is another Saint Charles†, and has reformation always in his mouth: he certainly is a saint, but I never heard of any of his miracles. Cardinal Antonio is generous and munificent; but he never gives away any thing of his own. Maffeo is a great general, and commander of the ecclesiastical armies, but he never goes to war.

* Urbain VIII. was a scholar, a man of wit, and an excellent governor of the church, and splendid with prudence. His Latin verses were printed at Rome, in 12mo. 1640. His skill in the Greek language procured to him the name of the "Attic Bee." He was born at Florence in 1623.

L'AVOCAT'S DICT.

† St. Charles Barromeo, Archbishop of Milan, 16th century, under Pius V..

FATHER BOUHOURS*.

I was well acquainted with Bouhours: he was a man of polished manners, of great candour towards the faults of those he knew, and very desirous of palliating them. The French language is much indebted to his labours, though his minute attention

* Dominic Bouhours, a Jesuit, was born at Paris in 1628. His book on the "Ingenious Thoughts of the Antients and Moderns," produced the following epigram :

" Dans ce beau recueil des Pensées,
Que votre main a ramassées,
Vous en usez modestement;
Vous citez les livres des autres,
Sans avoir rien tiré des votres;
Que vous avez de jugement!"

IMITATED.

" Ingenious thoughts, both old and new,
When sage Bouhours together threw,
And made his modest book;
Into this hash, except your own,
Scraps of all authors else thus thrown,
Prove you a cunning cook!"

However, the selections of Bouhours, from the various authors, antient and modern, shew an extensive reading and an accurate taste. A good edition of "Pensées Ingenieuses des Anciens & des Modernes, 1 vol. was published at Paris in 1693.

to style made his own hard and dry. He did not possess much erudition: he understood his own tongue, and this acquirement was his only one.

SCARRON.

Moliere used to acknowledge that Scarron had the advantage of him in his superior talent of theatrical effect, or trick of the stage; and in enjoying actors for whom the characters which he drew were calculated. Scarron made great use of the Spanish writers; yet it must be acknowledged, and I could quote various instances of this assertion, that those authors were improved by going through the hands of Scarron*.

* This great master of burlesque writing in France, was born at Paris. The account of his enormous deformities, in consequence of a violent cold which he caught in a frolic one cold night, and his subsequent marriage with the young, beautiful, and accomplished Madam Maintenon, (a story equal to any romance) is known to every reader. Among his works which were edited at Paris, 10 vols. in 12mo. 1737, are nine comedies and one tragi-comedy, in the burlesque style. We cannot doubt the truth of Moliere's observation, when we have seen the plays of O'Keeffe so long keep possession of the stage, while those of Congreve, Colman, and Sheridan have lain dormant.

FURETIERIANA.

1. *What is the best way to learn?*

2. *What is the best way to teach?*

3. *What is the best way to evaluate?*

4. *What is the best way to support?*

5. *What is the best way to assess?*

6. *What is the best way to communicate?*

7. *What is the best way to collaborate?*

8. *What is the best way to engage?*

9. *What is the best way to facilitate?*

10. *What is the best way to inspire?*

11. *What is the best way to lead?*

12. *What is the best way to support?*

13. *What is the best way to evaluate?*

14. *What is the best way to teach?*

15. *What is the best way to learn?*

S K E T C H
OF THE
LIFE AND WRITINGS
OF
M. FURETIÈRE.

ANTONY FURETIÈRE was a native of Paris; and having had a liberal education, he applied himself to the study of the civil and canon laws. His merit in the profession procured to him the abbey of Chalivoy and the priory of Chuines. He was an illustrious member of the French Academy, to which he did honour by his various and learned publications. The literary labour which chiefly distinguished M. Furetière was his Universal Dictionary of the French.

Language, in which he explains all terms that relate to the arts and sciences. He died in 1668, in the 68th year of his age. His Dictionary was not edited till after his death: it is in 2 vols. folio. Basnage de Beauval gave an edition at Amsterdam in 1725, in 4 vols. folio. This Dictionary is the foundation of one published at Paris, 1771, in 8 vols. folio; which was entitled “*Dictionnaire des Trevoux*.” A treatise, called “*A Narrative of the Dissensions in the empire of Eloquence*,” shewed to the public eye that M. Furetiere could join the solidity of laborious investigation with the sprightliness of wit and vivacity. His satiric humour occasioned him to harrass himself and the men of letters his contemporaries with various disputes, of which in his latter days he had the sense to be ashamed; and preserved candour enough to make ample confession of his errors and petulance.

FURETIERIANA.

PERSONS of merit draw after them so many envious people, that they should be very œconomic of their good qualities at their first setting out in life, and bring them into play as little as they can, consistently with the use they might make of them.

Of all the definitions of Folly, that given by M. Bailli * has not the least merit.

* Roche la Bailli was physician to Henry IV. of France. In medicine he was a follower of the doctrines of Paracelsus. He published in 1678, in 8vo, "Demonsterion, sive 300 Aphorismi continentis Summam Doctrinæ Paracelsicæ;" and, in 1680, "A Treatise on the Plague." He died at Paris, Nov. 5, 1695.

“ Folly is the tyranny that visible **objects** exercise upon our imaginations.”

The academy founded by M. Abbé Bourdelot produced most excellent men in medicine and philosophy. The Abbé placed the utmost confidence in the skill of M. Bailli, his physician. He used to say of him, “ The human body is transparent to M. Bailli. His prognostics and reasonings are almost infallible.”

AN ACCOUNT OF THE STUDY OF ALCHYMY,

This visionary pursuit is well described by M. Bailli: “ *Alchymia est casta meretrix, omnes invitat, neminem admittit: est sine arte ars; cuius principium est scire, medium mentiri, finis mendicare.*” The study of alchymy may be compared to a coquet. She smiles invitation on every one, and grants her favours to no one. It is an art without rules; whose beginning holds out a semblance of knowledge, whose middle is falsehood, and whose end is beggary.

Ill-natured witticisms are often retorted upon those who make use of them. Madame de ***, who was famous at court for her bons-mots, was attacked by a young petit-maitre of high rank with this question: "Pray, Madam, was not that fine gown given you by a gallant?"—"No, my little fellow," replied the lady; "you think you are talking to your mother."

"How many cuckolds do you think there are in this street," says an artisan to his neighbour, "without counting you?"—"Without counting me!" says his friend, "I like your familiarity."—"Well," replied the artisan, "how many do you reckon including yourself?"

M. ***, who had passed his grand climacteric, purchased a young raven, with an intent, as he told his friends, to see whether that bird would live to an hundred, as he had been told it would.

I was going along the street of St. ***, when there was a prodigious concourse of carts and coaches, so that they could not pass one another. Not being able to proceed, I stood under a gate-way, and saw a priest in a dangerous situation, between the pole of a carriage and the wheels of a cart. He called out vehemently to the coachman and carter not to move forward, or they would kill a priest. An artisan who was near him, and in the like danger, observed, "Here is a priest who makes as much noise as I ought to do, who have a wife and four children."—"What do you say?" replied the indignant priest; "why, I have more children than you."

THE FORCE OF DOMESTIC EXAMPLE.

It is preposterous for mothers to expect a chaste conduct in their daughters, if they set them a bad example. Madame B— gave her daughter a serious lecture, on discovering that she kept up private interviews with her lover; and ended it by threatening to put her in a convent. "With

all my heart," replied the young lady, " if you will let me have your valet-de-chambre to wait upon me there."

M. Arnauld* had never read any play of Racine's, except his *Phædra*; which after praising very highly, he objected to the impropriety of making Hippolytus in love. I cannot agree with M. Arnauld in this criticism; for the play could not have succeeded otherwise, as all the youthful part of the audience would have cried out against it.

HOW TO BE HAPPY.

How much it would conduce to our happiness to be select in our books and in our

* Anthony Arnauld was born at Paris in 1612. He became a doctor of the Sorbonne, a great polemical theologian, and a formidable adversary of the Jesuits. He continued for sixty years his religious disputes, and published one hundred volumes and more on those subjects. But since these controversies have ceased to interest any one, Arnauld's voluminous theology has been sunk in oblivion. His fame rests on his *Treatise on Geometry*, his *Rational Grammar*, and his *Logic*. To these subjects he had paid a very intense and successful application. See Voltaire's *Age of Lewis XIV.*

friends; to choose each more for their good sense than their knowledge, more for their being Christians than Philosophers; to be contented with a small but certain income; to have no master, and few servants; to be without ambition, envy, avarice, or a law-suit; to preserve our health by exercise instead of medicine; to adhere to our religious opinions; to love and hate only on just grounds; to let the pleasures of life pass by us without a murmur; and to wait with confidence for an eternal hereafter.

One day the Prince of *** had taken with him in his carriage a very great talker, who by his continued loquacity had set the prince asleep. The orator, impatient of any inattention, pulled the Prince frequently by the sleeve. "My good friend," replied the Prince, "either let me rest, or do not talk me to sleep."

Women are sometimes influenced by the spirit of contradiction. M. V—— sent the following lines to a young lady, who

had treated him and his rivals with great coldness :

En vain, rivaux assidus,
Vous me donnez de la peine :
Tous vos soupirs pour Clémene
Ne sont que soupirs perdus.
Ce n'est pas que cette belle
Veuille recevoir ma foi ;
C'est plutôt que la cruelle
N'aimera ni vous, ni moi.

IMITATED.

Rivals, in vain like me you sigh;
Think not yourselves more blest than I.
No difference in our lots I see :
Superior claims I now resign,
The object of your vows and mine
Disdains alike both you and me.

On reading these verses, the young lady, with a warmth unusual to her, exclaimed, “ I will prove what M. V—— says is altogether false. I shall accept of his rival, and always hate this poetaster.”

AVARICE.

It is observed that avarice survives all other passions, and exists till death. M. de M——, having made his will on his death-bed, at the end of it made this memorandum: "That such a particular notary should not engross it, as his bills were extravagant."

The following lines were made on an ignorant physician, whose wife was a coquet:

Pendant que M*** d'un nombre de mourans
Délivre par son art la terre tous les ans,
Et fait craindre l'effet de la science immonde:

De concert avec quelque ami,
Son épouse prend soin de repeupler le monde,
Pour expier les crimes du mari.

Whilst M***, by all-restoring art,
As sure as Death's unerring dart,
Unpeoples half the earth;
His wife, assisted by her friends,
Makes to the world a large amends,
By many a timely birth.

It is a dangerous thing to attack a man who is ready at a repartee. Sanche, a physician at Montpellier, was very much disliked by an officer in the suite of Cardinal de Richelieu. This officer meeting Sanche, said aloud, and in his hearing, “People say that Sanche is a man of science; but I’ll be hanged if he knows any thing.”—“You are wrong, my friend,” replied Sanche, “I know you are a cuckold:” which was really the fact.

Prince Casimir, who had been King of Poland, whilst he was at Paris, met with a man of Poland, and asked him his employment. “I am coachman to the Princess Maria.”—“Would you return to Poland?”—“No, Prince, till I carry my mistress there, who shall be your wife.” Casimir took this speech as raillery. He was reminded of it at Warsaw by the coachman, when he married the Princess Maria, then widow of his brother Vladislas.

ANECDOYE OF THE PRINCESS MARIA,
WIFE OF CASIMIR KING OF POLAND.

Before the marriage of this Princess, she was waited on by an Abbé of mean appearance, who offered to sell her a little lap-dog, and asked fifty pistoles for the animal. The Princess, disgusted with the largeness of the demand, refused to purchase it. " You shall have it, Madam," said the Abbé, " on the promise of paying the money when you are a Queen." The proposal was acceded to. All the Princes of Europe were at that time married. On her espousing the King, the Abbé waited on the Queen, explained his demand, and received the money.

BON MOT.

Cardinal L——, who was not then arrived at the honour which he afterwards possessed, said to his friend M. T——: " How happens it that you enjoy so good a state of health, when I am always a valentinarian?" — " The reason is," replied M. T——, " that you have your hat always

in your head, and I have my head always in my hat."

LORD RUSSEL.

When my Lord Russel was on the scaffold, and preparing to be beheaded, he took his watch out of his pocket, and gave it to Dr. Burnet, who assisted his devotions, with this observation: "My time-piece may be of service to you: I have no further occasion for it. My thoughts are fixed on eternity."

Cardinal de Richelieu asked his favourite physician Lort, why the hair of his head was black, and that of his chin gray—"as mine, M. Lort, is quite the contrary."—"My Lord Cardinal, the reason is, you made most use of your head, and I of my chin."

Martin Chastelain, a prodigy, was born at Warwick in Flanders. He was blind from his birth, and yet he was a most excellent mechanic. He made organs, violins, and spinets. He could tune them and

play on them. On being asked one day, what object he wished most to see—“Colours; because I have an idea of others by the finger.”—“Should not you like,” says one, “rather to see the sky?”—“No,” replied the blind man, “I would rather touch it.”

This story puts me in mind of a blind man, to whom M. Rohault wished to communicate an idea of light. This illustrious philosopher, after a long and elaborate discourse, despaired of penetrating his understanding on this subject; when in the midst of his efforts he was interrupted by this question of the blind man’s: “Is not light made of the same materials as sugar?”

ON SOLITUDE.

On retiring from the world, we quit the forms of society which regulate our actions, and in solitude abandon ourselves to the wanderings of our imaginations; which make our murmurings to appear virtues, and our follies to assume the semblance of religion. We there lose our only preten-

sions to the care of Providence, viz. the use of our reason and our understanding.

AVARICE.

Men are not determined among themselves on the definition of avarice. The prodigal sees it even in the generous man; and the avaricious one calls generosity extravagance.

The Emperor Theodosius passed a decree to this effect: "If any person commits an offence against us, let him escape punishment. If he does it from levity of disposition, he deserves our contempt; if from madness, our compassion; if from malice, we pardon him, as having done the greater injury to himself."

Bells were first brought into use by St. Paulinus Bishop of Nola*, in the Campania of Rome: hence a bell was called Nola, or Campagna. At first they were called

* He was made Bishop of Nola anno 409. He was famous for his piety and his professional labours.

saints: hence toc-saint, or toc-sin in process of time. But Pliny reports, that many ages before his time bells were in use, and called Tintinnabula; and Suetonius says, that Augustus had one put at the gate of the temple of Jupiter, to call the meeting of the people.

BON MOT OF A SAINT*.

St. Francis in a conversation with the pope was questioned about the means of maintaining so many religious houses, he replied to the interrogation of his holiness, “ Our church has indeed a very poor mother, but a very opulent father.”

BON MOT OF A POPE.

The Cardinal Campegna who was notorious for his gluttony, one day complained

* Francis Xavier, entitled the “Apostle of the Indians,” was born at the foot of the Pyrenees, in 1506. He in consequence of his intimacy with Ignatius Loyola gave up all honours offered to him in France. King John III. by the advice of Loyola, sent Xavier into the east, and his mission was very successful. Father Bouhours has written the life of this Saint in 2 vols. 12mo. Pope Gregory canonized this Saint in 1622.

to Pope Innocent XI. of various satires which were published against him. The Pope answered the remonstrant very coolly by an Italian proverb, descriptive of his propensity, “ Bisogna che chi mangia inghiottisce.” It is necessary for those who love eating to take the trouble of swallowing quickly.

SUBJECTS IMPROPER FOR POETRY*.

I am astonished that some persons should be so void of taste as to put into verse matters that cannot shine in metre. The rules and maxims of fortification arranged in a Poem by M. Castellet are more calculated to raise the laugh of his reader than to give him any instruction in the art of an engineer. A very wretched poet has written a poem on Geography. Perhaps we shall have

* The principal of *Furetiere* is certainly right in the general, as subjects of poetry are those which amuse the fancy chiefly; yet the Geography of *Aratus* who wrote his Poem in the reign of Ptolemy Philadelphus, 272 years before Christ, had the honour of being translated into Latin by Cicero, and of being edited at the Oxford press in 1672, in 8vo.

L'Avocat's Dict.

Euclid and the rules of arithmetic turned into a Poem.

ANECDOSE OF CHESS.

The President of —— was considered as the best chess-player in France. His fame excited the envy of a stranger, who apparently came at a great distance, to provoke the President to a game. The stranger appeared booted and in a few days challenged the President to a game of chess, and soon conquered. The President could neither detain him to dinner nor obtain from him his name, &c. He used to say he never saw a man possessed of such a knowledge and skill in the game; but he never could afterwards discover his conqueror.

A QUID-NUNC*.

I hardly know any time so ill spent as in hunting after news and newspapers, and

* This character of a Quid-nunc has not escaped the witty Dr. Young.

What makes him model realms and counsel kings?

An incapacity for smaller things.

Poor Chremes can't conduct his own estate,

And thence has undertaken Europe's fate, &c.

Universal Passion, Satire 4th

diving into the schemes of princes, &c. I knew a man who spent most of his income in post letters from various countries. He was one day in a rage with the Prince of —. “ If the King,” says the angry politician, “ goes on in this way, I never will interfere in his concerns again.”

THE FLORENTINE CUPID.

The great Duke of Tuscany is supposed to have the famous bronze statue of Cupid, the work of Praxiteles, and which is so beautiful as to appear alive. This statue is so artfully contrived, with regard to the character of the countenance, that when the spectator puts a bandage before its eyes it does not appear to smile; but as soon as the bandage is removed the most lovely smile re-appears.

MILITARY ANECDOTE.

It is a shameful thing to employ unskillful physicians and surgeons in the army. At the siege of — the Commissary of the hospital of the sick and wounded was amazed at the ignorance of a surgeon who was em-

ployed about a wounded soldier, and told him of his ignorance and want of skill in very plain terms. The surgeon replied with much ingenuousness, “ Mr. Commissary, wounds indeed are not, I confess, my fort, but if you will employ me as a mid-wife you will have good reason to rejoice in your appointment.”

PRESENCE OF MIND.

Women of intrigue require this quality, so necessary to their disposition, and very frequently possess it. On leaving the play a lady of this description observed that her lover was following her into her carriage. The gallant was putting his hand on the door and preparing to enter, as he did not see the husband who was entering the other door ; the lady called out in a loud voice to her lover, “ What are you about, this hackney coach was hired by my husband.

RETORT COURTEOUS.

A —— was in every respect a philosopher in his conduct and disposition. At the death of Marshall Turenne, when this event was

the subject of conversation, an impudent fellow said, "Here is the great Turenne dead and Mr. A — alive." The philosopher looked at the speaker with much complacency. "If great men die sooner than others I may congratulate you, Sir, on very many years to come."

VIOLENCE INEFFECTUAL.

Too rigid a philosophy makes few sages.
Too strict a policy forms few good subjects.
Too austere a code of religion retains few persons any long time within its rules.
Casuists too much addicted to severe injunctions create more aversion to themselves than to the vices; the penitence they enjoin makes men prefer the ease of continuing in their bad courses, to the painful difficulties which they may encounter in breaking from them.

APPEAL UNANSWERED.

B —, who in his decisions is rather more governed by his feelings and opinions than his reason or his knowledge, was one

day entering his carriage; on observing some hay in the yard he called to his coachman and abused him violently for buying such bad hay. "I bought it for good," said the fellow, "and I believe it is so," giving a handful of it to the horses. "There, my Lord," said John, "you see the cattle are better judges than you."

SINGULAR DEVICE.

The following device shews the confidence of the husband in the honour and faithful love of his wife. (Knowing the parties I am not so credulous of the propriety of the motto.) The device was, however, a Sun-flower, and the inscription under it, "Soli patet."

RETORT VALIANT.

Two Spanish officers having a violent quarrel, one accused the other with a slackness in the times of any danger, and added that such pusillanimous conduct would certainly ruin his character. "Well," replied the accused, "I should never incur the

accusation of feeling any fears if I was sent against troops composed of such men as you."

PERSIAN BON MOT.

A person in the train of the Persian ambassador, then resident in Poland, had received a blow from another, which affray occasioned some noise. Means were employed to pacify the Persian without dis honouring him or punishing his adversary: the expedient was to persuade the Persian to say that he never had received the blow. The Persian replied to the person who proposed this compromise, "In Persia we know neither liars nor clocks (meaning strikers).

BON MOT OF A BISHOP.

A lady of quality, who, though fifty, was very desirous of appearing young, applied to a bishop to ordain her son. "I must have his birth from the register, Madam," quoth the Bishop. This would have told the candidate was thirty. "Can you not, my Lord," says the fair one,

" see that he is of full age to take orders by a sight of my son?"—" That will not do," said the Bishop, " I must see his baptism registered, not only for the sake of knowing whether he is of age or not, but also whether his birth was legitimate."*

ANECDOTE OF LA FONTAINE.

Every person is acquainted with the absence of mind peculiar to M. de Brunens†. Fontaine was subject to as extraordinary aberrations. He once attended the funeral of a friend, and the very next day he called upon him as if he had been living.

* In the Romish church a person could not be a candidate for the priesthood, who was born out of wedlock.

† M. de la Bruyere has described this gentleman under the character of Menalens. See p. 4. Vol. II. of his characters. In the key to his characters, the circumstance of the *wig* is said to have happened in the presence of the Queen, to whom he was gentleman in waiting. On the day of his marriage he was reminded by his servants, that such an event had taken place.

La Bruyere, by de Coste, 2 vols. 1782.

ANECDOTE OF HERALDRY.

The precedence of rank has certainly its charms, though I cannot go so far as a lady did of my acquaintance, who wished to die before her husband. I enquired of her the reason of her wishing so extraordinary a thing. "Because," said her Ladyship, "if my husband dies before me, I cannot put his arms on his tomb, because he is not a man of family; though, should I die first, he can claim a right of placing my arms on my tomb, because I am a woman of quality by birth*."

CHARACTERS OF GREEK AND LATIN
AUTHORS.

Xenophon and Quintilian hold out instruction to youth: Plato fills the mind with sublime ideas: Aristotle teaches us to reason: Cicero shews us how to speak and write well: Seneca is the model for moralists: the elder Pliny opens a wide field of erudition and knowledge: Æsop and

* So truly spoke the poet of pride, when he says that the passion "nods on our hearse, and flatters on our tomb."

Phædrus teach us conduct in life: Socrates and Epictetus polish our manners: Plutarch furnishes subjects for conversation, and supplies us with examples: Homer describes all the various conditions of mankind with the fine traits of nature: Sallust gives us an insight into the characters of the great: Plautus and Terence exhibit the manners of the people: Ovid has taught us the art to complain and excite pity: Pliny the younger and Horace have given examples of just and delicate flattery: Tacitus instructs us in profound policy: Thucydides rouses the powers of state eloquence: Cæsar and Quintus Curtius give us examples of heroic actions.

A PHYSICIAN DESCRIBED.

This is a man who is paid for talking nonsense in a sick man's room, till nature has cured, or the physician's remedies have killed the patient*.

* These sarcasms upon physicians (as has been observed elsewhere, and in the notes), were common at the time of Furetiere, Boileau, &c.

SINGULAR EXTRACT FROM A SERMON.

When the Bishop of B—— just came to his diocese, the Rector of —— thus addressed him in a sermon: “ If the mathematicians who have taken so much useless pains to square the circle, had cast their eyes on your Lordship, they would have found the object of their pursuit: of what use then will your lordship be to this parish and diocese, as the very quadrature of the circle on which geometricians have been so long, so laboriously, yet so vainly employed, is discovered plainly in your Lordship’s name*.”

INSTINCTS.

Some philosophers were talking in an apothecary’s shop on the instincts of various animals: one person observed, how regularly oxen and horses would return to their

* “ Biscarras de Rotundis,” was the family name of the Bishop. In the quibbling translation of the preacher, Biscarras, being twice squared, and Rotundis, signifying round, compose this adulatory ænigma of this name, squaring the circle.

stalls at the stated times, without any mistake; and that birds regularly returned to perch at night on particular trees; that bees never went into a hive by mistake, that was not the right one: several other examples of the same nature were mentioned. "Gentlemen," says the apothecary, "you are amazed at very common incidents, for all these things are as easy to those animals as saying their prayers."

BON MOT.

A little short Jewish physician, on the day of Corpus Christi, had caused to be fixed over his door a crucifix, which at the close of the day he endeavoured himself to take down, but was prevented by the shortness of his stature. Observing a tall porter going by, he desired him to take down the crucifix: the man surveying his Jewish countenance, sharply replied, "Let those take him down who hung him up."

MODERN GALLANTRY.

Men have certainly brought women to a good understanding, at least on the

point of gallantry; though the articles of agreement are unfavourable to the fair, who complain in these verses:

“ *Perdre le temps en resistance,
C'est perdre plus que l'on ne pense;
Une belle autrefois choisissoit ses amans,
Mais il faut aujourd'hui menager les mo-
mens;*
*L'amour n'est plus qu'un badinage,
On veut aimer sans esclavage.
Il nous sert de rien d'avoir bien combattu,
Puisqu'on n'a plus d'amans avec trop de
vertu.*

THE WOMEN'S COMPLAINT.

IMITATED.

If now a timid nymph is coy,
And dares repel the proffer'd joy,
What ills the modest nymph await,
Strange mysteries in the book of fate!
Ah! once indeed the nymph might chuse,
Now all the danger's to refuse:
No more the kind obsequious swain,
Now deigns to wear his mistress' chain;

Alas ! love only boasts the power,
To wile away an idle hour.
From all resistance now debarr'd,
Doom'd this sad secret to discover,
The nymph must lose ('tis surely hard)
Either her virtue or her lover.

END OF FURETIERIANA.

DUCATIANA.



DUCATIANA.

JASON MAGNUS and Barth. Socinus, two eminent lawyers of Pisa in the fifteenth century, held frequent disputations on law subjects. One day Jason found himself driven hard by his adversary, and cited a law that he had that moment forged, which turned the dispute on his side. Socinus, not less quick and ingenious than his opponent, served him the same trick. Jason, who had never heard of that law, called upon Socinus to quote the passage. "It stands in the same page with that you just cited," replied Socinus, with great gravity, and without hesitation.

MARGUERITE DE VALOIS.

Marguerite de Valois, sister of Francis I.

authors; and to publish many editions of them, enriched with his own valuable remarks. The works of Rabelais, republished by Duchat at Paris in 1715, in 5 vols. 8vo. are particularly valuable for the perpetual commentary with which he has illustrated the difficult passages of that learned yet often obscure writer. To Bayle Duchat gave great assistance in many of the articles of his Dictionary; as he maintained a close literary intercourse all his life with that profound and sagacious scholar. An enemy to any situation which might interrupt his studies, or harrass his mind by cares and anxieties, Duchat never entered into the state of matrimony. Blessed with a competent fortune, and a good state of health, he divided his time happily between his books and the society of his intimate friends.

of France, was for many years in the latter part of her life very much employed in religious studies. On her death the following epigram was written*:

Si la mort n'est que séparation
D'ame et de corps; et que la connoissance
De Dieu s'acquiert par élévation
D'esprit, laissant corporelle alliance :
Entre la mort et vie, différence
De Marguerite aucune ne peut être,
Sinon, que morte a parfaite science,
De ce que vive eût bien voulu connoître.

* This affectionate woman undertook a journey to Spain, on the imprisonment of her brother by Charles V. Her speeches to the Spanish ministers, by their good sense and spirit, occasioned the court of Madrid to treat Francis with every respect to his rank. On the return of Francis to his kingdom, he repaid the favours of Margaret with all the tenderness of a brother: and on her marriage with the King of Navarre in 1526, Francis shewed his gratitude with the munificence of a King. As a Queen, the character of Margaret shone with no less splendour. She gave great encouragement to agriculture, and salutary protection to men of learning. She was a patroness of the arts, and ornamented and fortified several towns in her realms. Her compositions in verse and prose obtained her the name, from the writers of her time, of the tenth Muse.

If, when we die, th' unbodied spirit flies,
To brighter scenes of knowledge in the skies,
Exalted there in faculties and place,
With keener search God's attributes to trace;
Go, Margaret, in death your triumph find,
Which opes the gates of science to your
mind:

Your soul shall there immortal raptures feel,
And burn with purer though not warmer zeal.

ON THE USE OF REPUTATION.

Fr. Accoltus d'Arezzo, a celebrated lawyer in the fifteenth century, with the assistance of his servant, purloined several pieces of meat from a neighbouring butcher's shop. Two of his scholars, of doubtful character, were put in prison, as authors of this theft. Accoltus in vain accused himself: it was thought he did so to rescue the young men. When the affair was blown over, and the students set at liberty by paying a certain sum, Accoltus brought plain proofs that he had been the thief. On being asked why he had committed an action so unlike himself, and of which no one would have suspected him, he replied,

he did it to set in a strong light the advantages of a well-established character.

HELIODORUS.

Whoever reads attentively the romance of this author, entitled *The Loves of Theagenes and Chariclea*, will be convinced that Heliodorus was a Pagan. I consider this writer as prior to Achilles Tatius. The account given of his being a Christian and a Bishop I look upon as altogether fabulous*.

A Venetian asked a Frenchman, in a trailing tone of voice, what was the origin of the Salique Law, which his nation held in so much awe. "It was found," replied the other, very coolly, "on the back of

* An edition of this author was published at Paris in 1629 in 8vo. with very learned notes by Bourdelot. The celebrated M. Huet, in his *Origin of Romances*, considers Heliodorus as the Homer of romance-writers; that is, first in rank and time. The critics speak of the "Æthiopics" as a romance not more commendable for the beauties of the style than the chastity of the sentiment. Heliodorus lived in the fourth century, and was a native of Emessa in Phœnicia.

that same charter which gave to the Venetians the dominion of the Adriatic."

CÆSAR BORGIA.

When Pope Alexander VI. made Cæsar Borgia a cardinal, he produced some false witnesses, who swore that Borgia was the legitimate son of another man.

Some courtiers in the presence of Louis the Fourteenth, who was then only fifteen, conversed on the absolute power of the Turkish Sultans, and gave many instances of their uncontrouled conduct. "That," said the young Prince, "is really being a King." The Cardinal d'Estrée, who was present, and desirous to check these dangerous notions of his youthful sovereign, replied gravely, "Sire, two or three of those Emperors you approve have been put to the bow-string in my memory."

The Prince de Condé, in a council of war before the battle of Rocroi, speaking of the advantages of possessing that place,

the Marechal de Gassion replied, "But if we lose it, what will become of us?"—"I do not consider that," replied the Prince, "as I shall die before that happens."

COATS OF ARMS.

Their origin is not prior to the twelfth century; that is to say, the time of the crusades. As noblemen from all the various nations of Europe were collected in the Holy Land, and as they had no names but their baptismal, they agreed, in order to distinguish each other, to assume armorial ensigns, which in general expressed the name and title of the bearer; as John de la Tour, by a tower, &c.

TITLES.

The following epigram on honours granted by patent was written by Bouchet:

Tu dis que tu es gentilhomme,
Par la faveur du parchemin.
Si un rat le trouve en son chemin,
Que seras-tu? Comme un autre homme.

Great Sir, you boast your noble race,
And perk that parchment in my face:
Say, should a rat, in hungry hour,
This fam'd certificate devour,
Your titles and your pride are gone,
No more Lord ***, but plain John.

Among the epigrams of Sir Thomas More
is the following:

Dum furti metuit damnari Clepticus, empto
Non sine consuluit munere causidicum.
Hic ubi saepe diuque immensa volumina
volvit,
Spero, ait, effugies, Cleptice, si fugias.

A rogue, convicted and condemned to die,
Had still some hope of safety in his eye;
He fee'd his lawyer, and then ask'd advice—
“ Your case,” replied the counsellor, “ is
nice.

‘Tis from my books this inference I draw,
Fly from the country, and you'll fly the
law.”

The relation of a culprit who had been
hanged, had procured, the year after his

death, permission to give him a Christian burial. A public cryer, who attended the body, exhorted the neighbours to put up their prayers for the soul of **Laurence Garnier** (the person executed), a poor man whom they just found dead under a tree. This story is taken from a MS. chronicle in the reign of Louis XII. and found in the royal library.

VOLTAIRE.

The poem of this author, called the **Henriade**, founded on the history of the League, in the reign of Henry IV. of France, contains most of the particulars of those times related with historical truth and accuracy.

Pylæus a Modæcia, a native of Milan, was a celebrated lawyer at Bologna in the year 1170. His address in managing the following cause deserves to be remembered. “ *Machinarii ex alto lapidem projecturi proclamarunt prætereuntibus, ut sibi caverent. Quidam vero iter faciens, voce neglecta, fuit vulneratus, et machinarios in jus vocavit, ut vulneris impensas solverent.*

Illi Pylæum consuluerunt, qui, cum sciret testibus probari non posse, illos transeuntes præmonuisse, hac usus est arte. Machinarios in judicium duxit, et cum a prætore interrogarentur, cur temere lapidem dejeccissent, monitu advocati nihil responderunt. Mirante id prætore, et causam quærente; Muti sunt, respondit Pylæus, et nihil audiunt. Tum adversarius: Immo, inquit, audivi eos transeuntibus acclamantes, ut sibi caverent. Subjunxit Pylæus, Ergo absolventur: præmonens enim de damno non tenetur, eosque liberavit." See Baldus, Practica utriusque Juris.—Some workmen, on the point of hurling a stone from a high place, called out to persons passing beneath, that they should take care. A man going by, and neglecting the caution given, was wounded by a stone; and summoned the workmen into a court of law, and demanded damages. The workmen employed Pylæus as their counsellor. On examining the story, Pylæus found that it would be impossible to prove by witnesses that his clients had called out to the passers by. He made use of this stratagem in their

bchalf. Leading the workmen into the court, they were interrogated by the judge why they had hurled down the stone so carelessly. As their counsel advised them, they kept silence. The judge being astonished at this, Pylæus informed him that his clients were deaf and dumb. The plaintiff exclaimed, "Nay, I heard these very men call out to every body to take care." "They then must be acquitted," rejoined Pylæus, "as no damages can be awarded."

CALVIN.

We are informed on good authority that Calvin translated the treatise of Seneca de Clementia, and addressed it to Francis I. in hopes that the King, on reading it, would cease to persecute his subjects of the Lutheran persuasion.

LUTHER.

When Adrian VI. in his letters had confessed that a reformation in the Romish Church was expedient, but that it should be done step by step, Luther, on reading

this concession, had marked in the margin of his copy of the letters, “that his Holiness intended that an interval of a century should take place between each step.”

PERRIWIGS.

The Lydians, Carians, Medes, and Persians, wore perriwigs. This circumstance appears not only in the medals of antiquity, but in the second book of the *Oeconomics of Aristotle*, in his account of the Candaules.

VERSES ON A HOUSE DOG.

In pages 343 and 344 of a Collection of Poetry by Malleville, published at Paris in 1659, are three epitaphs written on a dog. The following is the last and best.

Rude aux voleurs, doux à l'amant,
J'abwoyois ou faisois caresse:
Ainsi j'ai su diversement,
Servir mon maître et ma maîtresse.

To thieves as fierce as any bear;
To gallants spruce and young, well bred:
My master often prais'd my care,
My mistress often strok'd my head.

EPIGRAM BY TOBIAS SCULPTETUS AD
CANDIDUM, A BAD POET.

Emendem haud multis tibi carmina factu
lituris,
Pro nostra rogitas Candide, amicitia.
Quid faciam res ipsa obstat; tamen ut tua
jussa,
Servarem, factum est; una litura modo
est.

IMITATED.

You wish me to correct your lines
With as few blots as well can be;
Good friend, I've follow'd your designs,
Only one blot is made by me;
But 'tis so large, I must confess,
It covers all your fine M S.

ANOTHER, ON A MISER.

Cum redeunt tenebræ Dorylas dolet haud
quia nox est,
Sed quia dum lucet lampade non opus est.

IMITATED.

At the approach of dusky night,
Rich Dorylas is wretched quite,

And not because the sun descends,
But that it sav'd his candle-ends.

TRANSUBSTANTIATION.

The following passage from *Averroes* was quoted by John Garet* to prove the doctrine of Transubstantiation. “ I have travelled over the world and made enquiries into the tenets and practice of different religious sects, and think that of the Christians most ridiculous, for they make a feast of the Deity whom they adore.

THE CARNIVAL.

The story of a Turk who had been in France, and related to the Emperor that a little dust thrown on the forehead of a

* John Garet was a Benedictine monk of some erudition in the latter end of the seventeenth century. *Averroes* was the most acute of the Arabian philosophers, and flourished at Cordova about the middle of the twelfth century. His Treatise on the Works of Aristotle was published at Venice, in folio, 1495. This attack on the Roman Catholic Doctrine of Transubstantiation, perhaps on account of its point, has been attributed to several illustrious protestants in times long subsequent to the Arabian philosopher.

Frenchman reduced him to his senses, is founded on the following passage of Busbequius*, Lett. 3d. p. 252, Legat. Turk. "At this season (meaning the Carnival) with us, in all well-governed cities, (I will not add in camps) dancing, music, feasts, games, and, in short, all kinds of noise and debauchery prevail. I do not wonder therefore at the relation of a Turkish ambassador, who had been witness of this madness, and who, on his return to Turkey, reported that christians on certain days grow mad and frantic, and that on sprinkling some kind of powder on their heads, they recover their senses and their sobriety.

SINGULAR ADVERTISEMENT OF AN
AUTHOR.

Mr. Addison in his book, entitled,
" Remarks on several parts of Italy," re-

* Busbequius was a native of Commines in Flanders, in 1522. He was a man of rank and literature, and tutor to the sons of Maximilian II. He rendered himself famous by his embassies into England and Turkey. His travels, &c. which are written in Latin were published in 1633 and 1660.

cords the following declaration of an Italian poet, in the first page of his *Opera*.

PROTESTA.

“ *Le voci *fato*, *deità*, *destino*, e simili,*
che per entro questo Drama trovarsi, son
messe per ischerzo poetico, e non per sen-
timento vero, credendo sempre in tutto
quello, che crede, e comanda Santa Madre
Chiesa.”

AUTHOR'S ADVERTISEMENT.

The words *fate*, *deity*, and *destiny*, which occur in this Drama, are introduced merely poetically, without any serious meaning, as I believe in every thing which my holy mother the church has set forth as an article of faith and injunction.

EPIGRAM.

When the Bishop of A—— published a very dull funeral oration on the death of the Queen of ——, the following epigram was produced on the occasion.

Ce Cordelier mitré qui promettoit mer-
veilles,
Des hauts faits de la reine orateur ennuy-
eux,
Ne s'est pas contenté de lasser nos oreilles,
Il veut encore lasser nos yeux.

IMITATED.

This Cordelier proud of his mitre,
Still prouder of his eloquence,
Is now become as dull a writer
As erst a speaker some days since;
He tir'd our ears and now he tries
The self-same opiate on our eyes.

END OF DUCATIANA.

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